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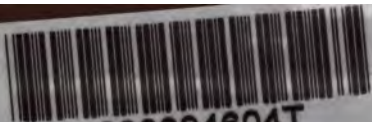
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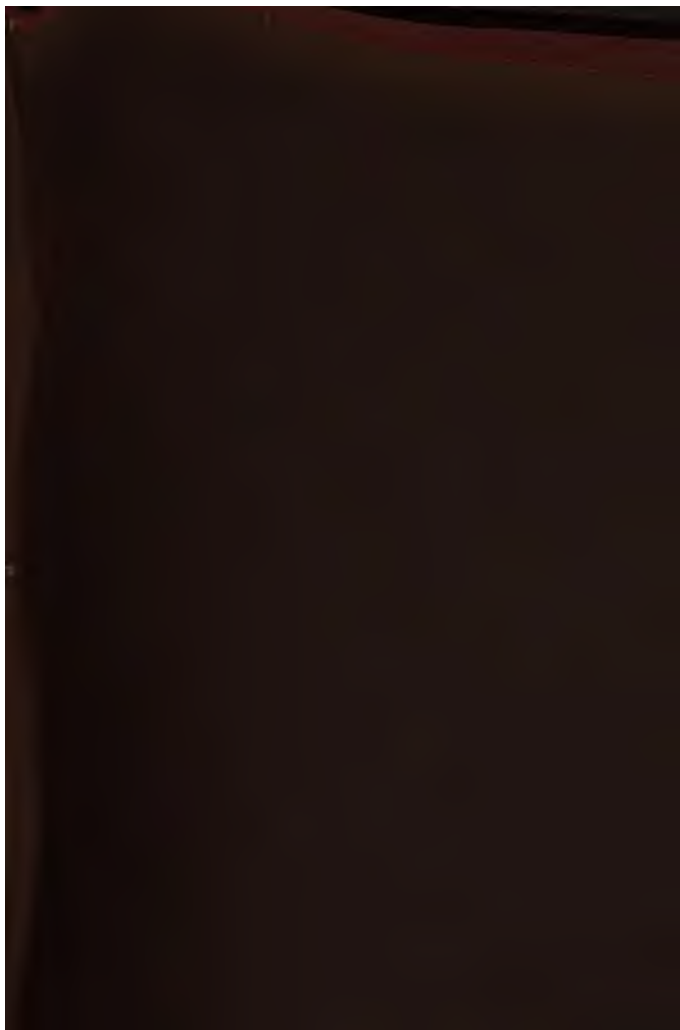
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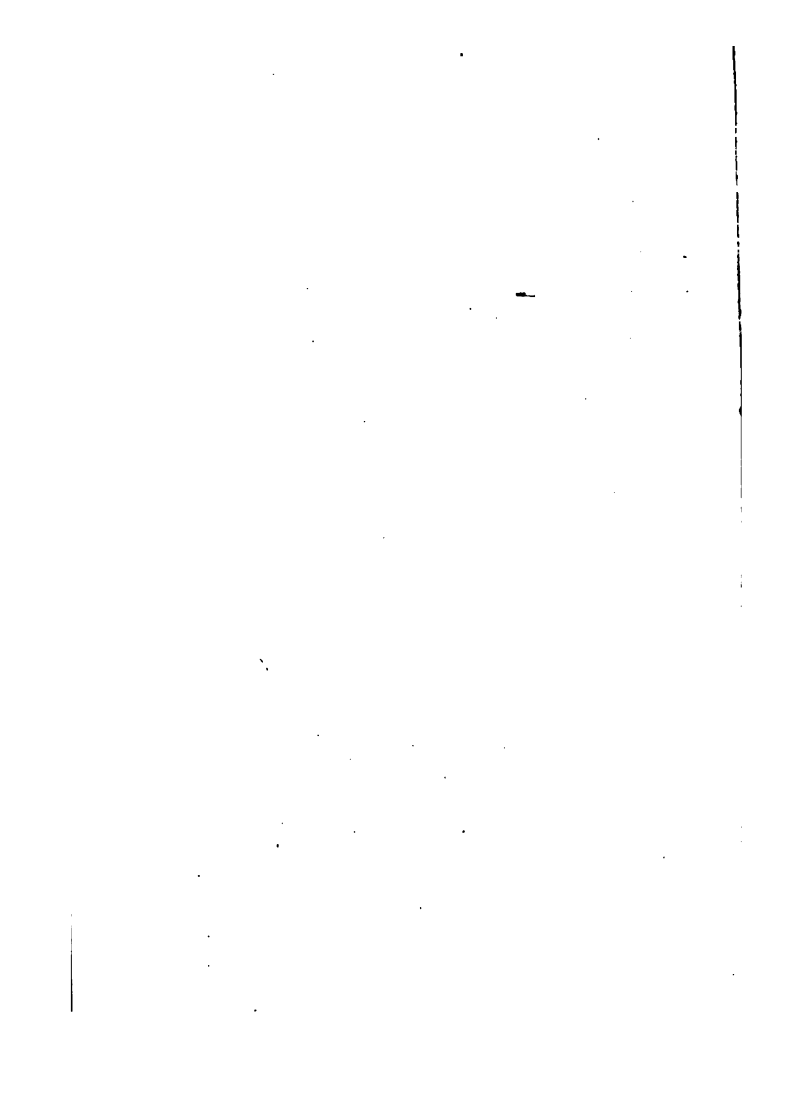
ST. JOHN'S GOSPEL



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*WHITE'S GRAMMAR SCHOOL TEXTS*

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ST. JOHN'S GOSPEL

*WITH A VOCABULARY*

BY

JOHN T. WHITE, D.D. OXON.

LONDON  
LONGMANS, GREEN, AND CO.

1874

101. i. 548<sup>d</sup>

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LONDON :  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

## PREFACE.

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UNDER THE TITLE of "Grammar School Texts" it is intended to issue such portions of several Classical works as are usually read in the ordinary course of education. To each of the "Texts" will be appended a Vocabulary of the words occurring therein.

In order that he might make the Vocabularies as widely acceptable as possible, the Editor put himself into communication with the Principals of various schools. In the opinions he was by this means enabled to collect he found a remarkable difference as to the value of etymology. In some cases it was held to be of very subordinate account ; in others it was looked upon as of foremost importance.

With these facts before him, the Editor has endeavoured to meet the views of both parties. For such as would have the means of construing alone supplied, the English renderings of the several Greek



words are printed in *Italic type* ; so that what is in this case needed readily meets the eye. For those, however, who regard etymology as an essential much has been done to carry out their wishes. In all cases the origin of a word is stated, when known, at the commencement of the article, if connected with another Greek word ; at the end of it, if derived from any other source. While further still, the primary or etymological meaning is always given, within inverted commas, in *Roman type*, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in any particular "Text."

LONDON : 1873.

\* \* \* The GRAMMAR SCHOOL TEXTS were originally intended to comprise selections from Classical Authors only. At the request, however, of various Masters, who have urged the heavy cost of a Greek Testament and Lexicon, the Gospels of St. Mark and St. John are added to the Series.

The words printed in Capital letters indicate the commencement of the several Lessons as appointed in the new Lectionary.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

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**ΚΗΑΡ. Ι.** <sup>1</sup>ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. <sup>2</sup>Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. <sup>3</sup>Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. <sup>4</sup>Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. <sup>5</sup>Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

<sup>6</sup>Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. <sup>7</sup>Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. <sup>8</sup>Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup>Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup>Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup>Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

12<sup>ο</sup> Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. 14 Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. 16 Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; 20 Καὶ ὡμολόγησε, καὶ οὐκ ἡρνήσατο· καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. 21 Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἡλίας εἶ σύ; Καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ;

Καὶ ἀπεκρίθη Οὐ. <sup>22</sup>Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup>Εφη· Ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. <sup>24</sup>Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <sup>25</sup>Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης; <sup>26</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup>ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup>Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

<sup>29</sup>Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup>Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. <sup>31</sup>Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. <sup>32</sup>Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι

τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. <sup>33</sup>Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν 'Εφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. <sup>34</sup>Κἀγὼ ἐώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

<sup>35</sup>Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>36</sup>Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. <sup>37</sup>Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup>Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς· <sup>39</sup>Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις; <sup>40</sup>Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἣν ὡς δεκάτη. <sup>41</sup>Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. <sup>42</sup>Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσ-

σίαν· ὃ ἐστὶ μεθερμηνευόμενον Χριστός. <sup>43</sup>Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.

<sup>44</sup>Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. <sup>45</sup>Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>46</sup>Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέθ. <sup>47</sup>Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε. <sup>48</sup>Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. <sup>49</sup>Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν, εἰδὼν σε. <sup>50</sup>Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· Ραββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. <sup>51</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι

εἰπόν σοι, Εἰδόν σε ὑποκάτω τῆς σукκῆς, πιστεύεις ; μείζω τούτων ὄψει. <sup>52</sup>Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

**CHAP. II.** <sup>1</sup>ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup>Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup>Καὶ, ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. <sup>4</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοὶ, γύναι ; οὐπω ἤκει ἡ ὥρα μου. <sup>5</sup>Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὁ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup>Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. <sup>7</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup>Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. <sup>9</sup>Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ

ἀρχιτρίκλινος, <sup>10</sup>καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων· σὺ τετῆρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup>Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. <sup>12</sup>Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup>Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup>Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας, καὶ πρόβατα, καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. <sup>15</sup>Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· <sup>16</sup>καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. <sup>17</sup>Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. <sup>18</sup>Ἀπεκρίθησαν οὖν οἱ



Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; <sup>19</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; <sup>21</sup> Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. <sup>22</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς. <sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πᾶσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

CHAP. III. <sup>1</sup> ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. <sup>2</sup> Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἢ σὺ ποιεῖς,

ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ. <sup>3</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. <sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὧν ; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι ; <sup>5</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>6</sup> Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστι. <sup>7</sup> Μὴ θαυμάσης, ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> Τὸ πνεῦμα, ὅπου θέλει, πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. <sup>9</sup> Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι ; <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις ; <sup>11</sup> Ἀμὴν ἀμὴν λέγω σοι, ὅτι, ὃ οἶδαμεν, λαλοῦμεν, καὶ, ὃ ἑώρακαμεν, μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ

12<sup>ο</sup> Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. 14 Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. 16 Ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; 20 Καὶ ὡμολόγησε, καὶ οὐκ ἡρνήσατο· καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. 21 Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἡλίας εἶ σύ; Καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφῆτης εἶ σύ;

Καὶ ἀπεκρίθη Οὐ. <sup>22</sup>Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup>Ἐφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. <sup>24</sup>Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <sup>25</sup>Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης; <sup>26</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup>ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup>Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

<sup>29</sup>Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup>Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. <sup>31</sup>Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. <sup>32</sup>Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι

τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. <sup>33</sup>Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. <sup>34</sup>Κἀγὼ ἐώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

<sup>35</sup>Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>36</sup>Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. <sup>37</sup>Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup>Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς· <sup>39</sup>Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (δ λέγεται ἐρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις; <sup>40</sup>Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. <sup>41</sup>Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. <sup>42</sup>Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσ-

σίαν ὃ ἐστὶ μεθερμηνευόμενον Χριστός. <sup>43</sup> Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἰ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.

<sup>44</sup> Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. <sup>45</sup> Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>46</sup> Εὗρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέθ. <sup>47</sup> Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε. <sup>48</sup> Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. <sup>49</sup> Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν, εἰδόν σε. <sup>50</sup> Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἰ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἰ ὁ βασιλεὺς τοῦ Ἰσραὴλ. <sup>51</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι

εἰπόν σοι, Εἰδὼν σε ὑποκάτω τῆς σукῆς, πιστεύεις ; μείζω τούτων ὄψει. <sup>52</sup>Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

**CHAP. II.** <sup>1</sup>ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup>Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup>Καὶ, ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. <sup>4</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι ; οὐπω ἤκει ἡ ὥρα μου. <sup>5</sup>Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὁ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup>Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. <sup>7</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup>Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. <sup>9</sup>Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ

ἀρχιτρίκλινος, <sup>10</sup>καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup>Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. <sup>12</sup>Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup>Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup>Καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας, καὶ πρόβατα, καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. <sup>15</sup>Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· <sup>16</sup>καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. <sup>17</sup>Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. <sup>18</sup>Ἀπεκρίθησαν οὖν οἱ



Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; <sup>19</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; <sup>21</sup> Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. <sup>22</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς. <sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πᾶσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

CHAP. III. <sup>1</sup> ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. <sup>2</sup> Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἢ σὺ ποιεῖς,

ἂν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. <sup>3</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἂν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. <sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὢν ; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι ; <sup>5</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἂν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>6</sup> Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστι. <sup>7</sup> Μὴ θαυμάσης, ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> Τὸ πνεῦμα, ὅπου θέλει, πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. <sup>9</sup> Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι ; <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις ; <sup>11</sup> Ἀμὴν ἀμὴν λέγω σοι, ὅτι, ὃ οἶδαμεν, λαλοῦμεν, καὶ, ὃ ἑώρακαμεν, μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ

οὐ πιστευετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπου-  
ράνια, πιστεύσετε ; <sup>13</sup>Καὶ οὐδεὶς ἀναβέβηκεν  
εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ κατα-  
βὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.  
<sup>14</sup>Καὶ καθὼς Μωσῆς ὑψωσε τὸν ὄφιν ἐν τῇ  
ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ  
ἀνθρώπου. <sup>15</sup>ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν  
μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>16</sup>Οὕτω  
γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν  
υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ  
πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ  
ζωὴν αἰώνιον. <sup>17</sup>Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς  
τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν  
κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.  
<sup>18</sup>Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ  
πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν  
εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.  
<sup>19</sup>Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν  
εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι  
μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ ποιηρὰ  
αὐτῶν τὰ ἔργα. <sup>20</sup>Πᾶς γὰρ ὁ φαῦλα πράστων  
μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα  
μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup>Ὁ δὲ ποιῶν τὴν  
ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ  
αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

<sup>22</sup>ΜΕΤΑ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. <sup>23</sup>Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ. Καὶ παρ-εγίνοντο, καὶ ἐβαπτίζοντο. <sup>24</sup>Οὕπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

<sup>25</sup>Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. <sup>26</sup>Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. <sup>27</sup>Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup>Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup>Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. <sup>30</sup>Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. <sup>31</sup>Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς

γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί. <sup>32</sup>Καὶ ὁ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup>Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστιν. <sup>34</sup>Ὁν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. <sup>35</sup>Ὁ πατήρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup>Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθὼν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

CHAP. IV. <sup>1</sup>Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης (<sup>2</sup>καί-τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ), <sup>3</sup>ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. <sup>4</sup>Ἐδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup>Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας, λεγομένην Συχάρ, πλησιον τοῦ χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>6</sup>Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακὸς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἔκτη. <sup>7</sup>Ἐρχεται γυνὴ ἐκ τῆς Σαμαρ-

είας ἀντλήσαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν (οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι). <sup>9</sup>Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. <sup>10</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. <sup>11</sup>Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup>Μὴ σὺ μέλζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; <sup>13</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· <sup>14</sup>ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. <sup>15</sup>Λέγει πρὸς αὐτόν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. <sup>16</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπαγε, φώνησον τὸν ἄνδρα

σου, καὶ ἔλθῃ ἐνθάδε. <sup>17</sup> Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω. <sup>18</sup> Πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup> Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. <sup>20</sup> Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. <sup>21</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστεύσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. <sup>22</sup> Ὑμεῖς προσκυνεῖτε, ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν, ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. <sup>24</sup> Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. <sup>25</sup> Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. <sup>26</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· 29 Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; 30 Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31 ἘΝ δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκοῖδατε. 33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μήτις ἤνεγκεν αὐτῷ φαγεῖν; 34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35 Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; Ἴδου λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. 36 Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός,



ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ  
θερίζων. <sup>38</sup>Εγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ  
οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν,  
καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

<sup>39</sup>Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστ-  
ευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν  
λόγον τῆς γυναικὸς, μαρτυρούσης· Ὅτι εἶπέ  
μοι πάντα ὅσα ἐποίησα. <sup>40</sup>Ὡς οὖν ἦλθον  
πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν  
μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.  
<sup>41</sup>Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν  
λόγον αὐτοῦ· <sup>42</sup>τῇ τε γυναικὶ ἔλεγον· Ὅτι  
οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ  
γὰρ ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν  
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

<sup>43</sup>Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,  
καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. <sup>44</sup>Αὐτὸς  
γὰρ Ἰησοὺς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ  
ιδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup>Ὅτε οὖν ἦλθεν  
εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,  
πάντα ἑωρακότες, ἃ ἐποίησεν ἐν Ἱεροσολύμοις  
ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν  
ἐορτήν.

<sup>46</sup>Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλι-  
λάας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν

τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερ-  
 ναούμ. <sup>47</sup>Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἔκει  
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς  
 αὐτὸν, καὶ ἡρώτα αὐτὸν, ἵνα καταβῇ, καὶ  
 ἰάσῃται αὐτοῦ τὸν υἱόν· ἥμελλε γὰρ ἀπο-  
 θνήσκειν. <sup>48</sup>Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν·  
 Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ  
 πιστεύσητε. <sup>49</sup>Λέγει πρὸς αὐτὸν ὁ βασιλικός·  
 Κύριε, κατάβηθι, πρὶν ἀποθανεῖν τὸ παιδίον  
 μου. <sup>50</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ  
 υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ  
 λόγῳ, ᾧ εἶπεν αὐτῷ Ἰησοῦς· καὶ ἐπορεύετο.  
<sup>51</sup>Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι  
 αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγ-  
 οντες· Ὅτι ὁ παῖς σου ζῇ. <sup>52</sup>Ἐπύθετο οὖν  
 παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε.  
 Καὶ εἶπον αὐτῷ· Ὅτι χθὲς ὥραν ἐβδόμην  
 ἀφῆκεν αὐτὸν ὁ πυρετός. <sup>53</sup>Ἐγνώ οὖν ὁ  
 πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ  
 ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν  
 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

<sup>54</sup>Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ  
 Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλ-  
 αίαν.

CHAP. V. <sup>1</sup>META ταῦτα ἦν ἑορτὴ τῶν

ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.  
20<sup>o</sup> Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα  
δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ καὶ μείζονα  
τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.  
21<sup>o</sup> Ὡςπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς  
καὶ ζωοποιεῖ· οὕτω καὶ ὁ υἱὸς, οὗς θέλει,  
ζωοποιεῖ. 22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,  
ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. 23 ἵνα  
πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.  
Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν  
πέμψαντα αὐτόν. 24 ἈΜΗΝ ἀμὴν λέγω ὑμῖν,  
ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ  
πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν  
οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου  
εἰς τὴν ζωὴν. 25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχ-  
εται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται  
τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες  
ζήσονται. 26 Ὡςπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν  
ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν  
ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν  
ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. 28 Μὴ θαυμάζετε  
τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς  
μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, 29 καὶ  
ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς  
ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες,

εἰς ἀνάστασιν κρίσεως. <sup>30</sup>Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. Καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. <sup>31</sup>Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. <sup>32</sup>Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστὶν ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>33</sup>Τμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. <sup>34</sup>Εγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. <sup>35</sup>Εκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup>Εγὼ δὲ ἔχω τὴν μαρτυρίαν μέλζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ, ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. <sup>37</sup>Καὶ ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε. <sup>38</sup>Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. <sup>39</sup>Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν· καὶ

ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. <sup>40</sup>Καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζώῃν ἔχητε. <sup>41</sup>Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· <sup>42</sup>ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup>Εγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνουν λήψεσθε. <sup>44</sup>Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε ; <sup>45</sup>Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. <sup>46</sup>Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἀνέμοί· περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν. <sup>47</sup>Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε ;

**CHAP. VI.** <sup>1</sup>ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος. <sup>2</sup>Καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, ὅτι ἐώρων τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

<sup>3</sup>Ανῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup>Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup>Ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς καὶ,

θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι; <sup>6</sup>Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει, τί ἔμελλε ποιεῖν. <sup>7</sup>Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. <sup>8</sup>Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἄνδρας, ὁ ἀδελφὸς Σίμωνος Πέτρου· <sup>9</sup>Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; <sup>10</sup>Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν αἱ ἄνδρες, τὸν ἀριθμὸν ὥσεὶ πεντακισχίλιοι. <sup>11</sup>Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων, ὅσον ἤθελον. <sup>12</sup>Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. <sup>13</sup>Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. <sup>14</sup>Οἱ οὖν ἄνθρωποι, ἰδόντες δὲ ἐποίησε σημεῖον ὁ Ἰησοῦς,

ἔλεγον· "Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

15<sup>1</sup> Ἰησοῦς οὖν, γνούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16<sup>1</sup> Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. 17<sup>1</sup> Καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. 18<sup>1</sup> Ἡ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο. 19<sup>1</sup> Ἑληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20<sup>1</sup> Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι· μὴ φοβεῖσθε. 21<sup>1</sup> Ἡθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

22<sup>1</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον (23<sup>1</sup> ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου

ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος  
 τοῦ Κυρίου). <sup>24</sup> ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι  
 Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ,  
 ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς  
 Καπερναοῦμ, ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> Καὶ  
 εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον  
 αὐτῷ· Ῥαββὶ, πότε ὧδε γέγονας ; <sup>26</sup> Ἀπεκρίθη  
 αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω  
 ὑμῖν· ζητεῖτε με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'  
 ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.  
<sup>27</sup> Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην,  
 ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰών-  
 ιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει·  
 τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.  
<sup>28</sup> Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα  
 ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ ; <sup>29</sup> Ἀπεκρίθη  
 ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ  
 ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπ-  
 ἔστειλεν ἐκείνος. <sup>30</sup> Εἶπον οὖν αὐτῷ· Τί οὖν  
 ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν  
 σοι ; τί ἐργάζῃ ; <sup>31</sup> Οἱ πατέρες ἡμῶν τὸ μάννα  
 ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον·  
 Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.  
<sup>32</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν  
 λέγω ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν



ἄρτον εκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

<sup>33</sup>Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ.

<sup>34</sup>Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

<sup>35</sup>Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

<sup>36</sup>Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε.

<sup>37</sup>Πᾶν, ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω.

<sup>38</sup>Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

<sup>39</sup>Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν, ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>40</sup>Τοῦτο γὰρ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον καὶ ἀναστήσω αὐτόν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>41</sup>ΕΓΟΓΙΤΤΖΟΝ οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.

<sup>42</sup>Καὶ ἔλεγον· Οὐχ οὗτός

ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν  
τὸν πατέρα καὶ τὴν μητέρα ; Πῶς οὖν λέγει  
οὗτος· "Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα ;  
<sup>43</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ  
γογγύζετε μετ' ἀλλήλων. <sup>44</sup> Οὐδεὶς δύναται  
ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ, ὁ πέμψας με,  
ἐλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ  
ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> Ἔστι γεγραμμένον ἐν τοῖς  
προφήταις· Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ.  
Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν,  
ἔρχεται πρὸς με. <sup>46</sup> Οὐχ ὅτι τὸν πατέρα τις  
ἐώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος  
ἐώρακε τὸν πατέρα. <sup>47</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν,  
ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. <sup>48</sup> Ἐγὼ  
εἰμι ὁ ἄρτος τῆς ζωῆς. <sup>49</sup> Οἱ πατέρες ὑμῶν  
ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.  
<sup>50</sup> Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ  
καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ  
ἀποθάνῃ. <sup>51</sup> Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ  
τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου  
τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος  
δὲ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ  
δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>52</sup> Ἐμάχ-  
ονται οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες·  
Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα

φαγεῖν ; <sup>53</sup>Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup>Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>55</sup>Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. <sup>56</sup>Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. <sup>57</sup>Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι' ἐμέ. <sup>58</sup>Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

<sup>59</sup>Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

<sup>60</sup>Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν ; <sup>61</sup>Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει ; <sup>62</sup>Εὰν οὖν θεωρῇτε τὸν υἱὸν

τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρό-  
 τερον; <sup>63</sup>Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν· ἡ  
 σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα, ἃ ἐγὼ  
 λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.  
<sup>64</sup>Ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς, οἳ οὐ πιστεύουσιν·  
 ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ  
 πιστεύοντες, καὶ τίς ἐστίν ὁ παραδώσων αὐτόν.  
<sup>65</sup>Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι  
 οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἡ δεδο-  
 μένον αὐτῷ ἐκ τοῦ πατρός μου.

<sup>66</sup>Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν  
 αὐτοῦ εἰς τὰ ὀπίσω· καὶ οὐκέτι μετ' αὐτοῦ  
 περιεπάτουν. <sup>67</sup>Εἶπεν οὖν ὁ Ἰησοῦς τοῖς  
 δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; <sup>68</sup>Ἀπ-  
 ἐκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα  
 ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·  
<sup>69</sup>καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι  
 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.  
<sup>70</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς  
 τοὺς δώδεκα ἐξελεξάμην; Καὶ ἐξ ὑμῶν εἰς διά-  
 βολός ἐστιν. <sup>71</sup>Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος  
 Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παρα-  
 δίδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

**CHAP. VII.** <sup>1</sup>ΚΑΙ περιεπάτει ὁ Ἰησοῦς  
 μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν

τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

²Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. ³Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου, ἃ ποιεῖς. ⁴Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁵Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ⁶Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος. ⁷Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμέ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ⁸Τμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται. ⁹Ταῦτα εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ¹⁰Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ¹¹Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος; ¹²Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν

ἔλεγον· "Οτι ἀγαθός ἐστιν. Ἄλλοι ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. <sup>13</sup>Οὐδεὶς μέντοι παρῤῥησία ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup>Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε. <sup>15</sup>Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; <sup>16</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup>Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. <sup>18</sup>Ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup>Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. Τί με ζητεῖτε ἀποκτεῖναι; <sup>20</sup>Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις. Τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup>Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. <sup>22</sup>Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων), καὶ ἐν σαββάτῳ περιτέμνετε ἅν-

θρωπον. <sup>23</sup>Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγιή ἐποίησα ἐν σαββάτῳ; <sup>24</sup>Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

<sup>25</sup>ΕΛΕΓΟΝ οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; <sup>26</sup>Καὶ ἶδε, παρῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; <sup>27</sup>Ἀλλὰ τοῦτον οἶδαμεν, πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. <sup>28</sup>Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα· ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. <sup>29</sup>Εγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνός με ἀπέστειλεν. <sup>30</sup>Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>31</sup>Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει, ὢν οὗτος ἐποίησεν; <sup>32</sup>Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ

ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. <sup>33</sup>Εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>34</sup>Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>35</sup>Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν ; Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας ; <sup>36</sup>Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν ;

<sup>37</sup>Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω. <sup>38</sup>Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος (<sup>39</sup>τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη). <sup>40</sup>Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. <sup>41</sup>Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ



ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς  
 ἔρχεται; <sup>42</sup>Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ  
 σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς  
 κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;  
<sup>43</sup>Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.  
<sup>44</sup>Τίνες δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν·  
 ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.  
<sup>45</sup>Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς  
 καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ  
 τί οὐκ ἡγάγετε αὐτόν; <sup>46</sup>Ἀπεκρίθησαν οἱ  
 ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος,  
 ὡς οὗτος ὁ ἄνθρωπος. <sup>47</sup>Ἀπεκρίθησαν  
 οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πε-  
 πλάνησθε; <sup>48</sup>Μή τις ἐκ τῶν ἀρχόντων ἐπίστ-  
 ευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup>Ἀλλ'  
 ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον,  
 ἐπικατάρatoi εἰσι. <sup>50</sup>Λέγει Νικόδημος πρὸς  
 αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ  
 αὐτῶν· <sup>51</sup>Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον,  
 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον,  
 καὶ γινῶ τί ποιεῖ; <sup>52</sup>Ἀπεκρίθησαν καὶ εἶπον  
 αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ;  
 Ἐρευνήσον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς  
 Γαλιλαίας οὐκ ἐγγήγερται.

<sup>53</sup>Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

**ΟΗΑΡ. VIII.** ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν. 2<sup>ο</sup> Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

3<sup>ο</sup> Ἀγρουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ 4<sup>ο</sup> λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη. 5<sup>ο</sup> Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι. Σὺ οὖν τί λέγεις; 6<sup>ο</sup> Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. 7<sup>ο</sup> Ὁ δὲ Ἰησοῦς, κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. 8<sup>ο</sup> Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 9<sup>ο</sup> Καὶ πάλιν, κάτω κύψας, ἔγραφεν εἰς τὴν γῆν. 10<sup>ο</sup> Οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. 11<sup>ο</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδεὶς σε

κατέκρινεν ; 11<sup>α</sup> Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω. Πορεύου, καὶ μηκέτι ἁμάρτανε.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. Ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἀν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἡ ποῦ ὑπάγω. 15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. 16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι ὁ μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν· 18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. 19 Ἐλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου ; Ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν

ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσθεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup>Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup>Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>23</sup>Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου. <sup>24</sup>Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἰν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup>Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν. <sup>26</sup>Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν, καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστὶ· καὶ ἐγὼ, ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. <sup>27</sup>Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup>Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ, καθὼς ἐδίδαξέ με ὁ πατήρ μου,

ταῦτα λαλῶ. <sup>29</sup>Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἔστιν. Οὐκ ἀφήκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. <sup>30</sup>Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.

<sup>31</sup>ἘΛΕΓΕΝ οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μέληνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε, <sup>32</sup>καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup>Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε; <sup>34</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας. <sup>35</sup>Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup>Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. <sup>37</sup>Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup>Εγὼ, δ' ἐώρακα παρὰ τῷ πατρί μου, λαλῶ καὶ ὑμεῖς οὖν, δ' ἐωράκατε παρὰ τῷ πατρί ὑμῶν, ποιεῖτε. <sup>39</sup>Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. <sup>40</sup>Νῦν

δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. <sup>41</sup>Τμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν. <sup>42</sup>Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. <sup>43</sup>Διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. <sup>44</sup>Τμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup>Εγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup>Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup>Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. <sup>48</sup>Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον

αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις ; <sup>49</sup> Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. <sup>50</sup> Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε ; καὶ οἱ προφῆται ἀπέθανον. Τίνα σεαυτὸν ποιεῖς ; <sup>54</sup> Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι. <sup>55</sup> Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. Ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη. <sup>57</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὕπω ἔχεις, καὶ

Ἄβραάμ ἐώρακας ; <sup>58</sup>Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. <sup>59</sup>Ἦσαν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

**CHAP. IX.** <sup>1</sup>ΚΑΙ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup>Καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἡμαρτεν, οὗτος, ἡ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ ; <sup>3</sup>Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. <sup>4</sup>Εμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἔρχεται νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup>Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup>Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, <sup>7</sup>καὶ εἶπεν αὐτῷ· Ὑπαγε, νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἐρμηνεύεται, Ἀπεσταλμένος. Ἀπῆλθεν οὖν, καὶ ἐνύψατο, καὶ ἦλθε βλέπων. <sup>8</sup>Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν ; <sup>9</sup>Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν· ἄλλοι δέ· Ὅτι



ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν· Ὅτι ἐγὼ εἰμι. <sup>10</sup>Ἐλεγον οὖν αὐτῷ Πῶς ἀνερῶχθησάν σου οἱ ὀφθαλμοί; <sup>11</sup>Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· Ὕπαγε εἰς τὸν Σιλωὰμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. <sup>12</sup>Εἶπον οὖν αὐτῷ Ποῦ ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα. <sup>13</sup>Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. <sup>14</sup>Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀιέωξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup>Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. <sup>16</sup>Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup>Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. <sup>18</sup>Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ

ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. <sup>19</sup>Καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; <sup>20</sup>Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. <sup>21</sup>Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. <sup>22</sup>Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. <sup>23</sup>Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

<sup>24</sup>Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. <sup>25</sup>Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι, τυφλὸς ὢν, ἄρτι βλέπω. <sup>26</sup>Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; <sup>27</sup>Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν

θέλετε ἀκούειν ; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι ; <sup>28</sup> Ἐλοιδόρησαν αὐτὸν, καὶ εἶπον Σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. <sup>29</sup> Ἡμεῖς οἶδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τούτου δὲ οὐκ οἶδαμεν, πόθεν ἐστίν. <sup>30</sup> Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. <sup>31</sup> Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' εἴαν τις θεοσεβῆς ᾗ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. <sup>32</sup> Ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. <sup>33</sup> Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. <sup>34</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς ; Καὶ ἐξέβαλον αὐτὸν ἔξω. <sup>35</sup> Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρῶν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ ; <sup>36</sup> Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν ; <sup>37</sup> Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. <sup>38</sup> Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

<sup>39</sup> ΚΑΙ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς

τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.  
<sup>40</sup> Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ  
 ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ  
 ἡμεῖς τυφλοὶ ἐσμεν ; <sup>41</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
 Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ  
 λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν  
 μένει.

**CHAP. X.** <sup>1</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ  
 μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν  
 τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν,  
 ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστῆς· <sup>2</sup> ὁ δὲ  
 εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν  
 προβάτων. <sup>3</sup> Τούτῳ ὁ θυρωρὸς ἀνοίγει· καὶ τὰ  
 πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια  
 πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.  
<sup>4</sup> Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν  
 αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ  
 ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.  
<sup>5</sup> Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ  
 φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν  
 ἀλλοτρίων τὴν φωνήν. <sup>6</sup> Ταύτην τὴν παρ-  
 οίμιαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ  
 ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. <sup>7</sup> Εἶπεν οὖν  
 πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,

ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. <sup>10</sup> Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσιν. <sup>11</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. <sup>12</sup> Ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. <sup>13</sup> Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, <sup>15</sup> καθὼς γινώσκει με ὁ πατήρ, καὶ ἐγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup> Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ κεῖνά με δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν. <sup>17</sup> Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω

αὐτήν. <sup>18</sup>Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. <sup>19</sup>Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup>Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε; <sup>21</sup>Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον. Μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

<sup>22</sup>ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. <sup>23</sup>Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ Σολομῶντος. <sup>24</sup>Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ. <sup>25</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἰπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. <sup>26</sup>Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. <sup>27</sup>Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσι μοι. <sup>28</sup>Κἀγὼ ζωὴν αἰώνιον δίδωμι

αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>28</sup>Ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. <sup>30</sup>Εγὼ καὶ ὁ πατήρ ἓν ἐσμεν. <sup>31</sup>Εβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. <sup>32</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; <sup>33</sup>Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας· καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν. <sup>34</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, θεοὶ ἐστε; <sup>35</sup>Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο (καὶ οὐ δύναται λυθῆναι ἢ γραφή), <sup>36</sup>ὃν ὁ πατήρ ἡγάσσε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, Τίς τοῦ Θεοῦ εἰμι; <sup>37</sup>Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι. <sup>38</sup>Εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ. <sup>39</sup>Εζήτουν οὖν πάλιν αὐτὸν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>40</sup>Καὶ ἀπηήλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. <sup>41</sup>Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δέ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. <sup>42</sup>Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

**CHAP. XI.** <sup>1</sup>ἮΝ δέ τις ἀσθενῶν, Λάζαρος, ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup>Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. <sup>3</sup>Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ. <sup>4</sup>Ακούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. <sup>5</sup>Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. <sup>6</sup>Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. <sup>7</sup>Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. <sup>8</sup>Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν



ὑπάγεις ἐκεῖ ; Ὁ Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας ; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· <sup>10</sup>ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. <sup>11</sup>Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμῃται· ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν. <sup>12</sup>Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμῃται, σωθήσεται. <sup>13</sup>Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. <sup>14</sup>Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανε. <sup>15</sup>Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. <sup>16</sup>Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

<sup>17</sup>ΕΛΘΩΝ οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. <sup>18</sup>Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. <sup>19</sup>Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται

αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. <sup>20</sup> Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. <sup>21</sup> Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. <sup>22</sup> Ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός. <sup>23</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. <sup>24</sup> Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει, ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται· <sup>26</sup> καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; <sup>27</sup> Λέγει αὐτῷ· Ναί, Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. <sup>28</sup> Καὶ ταῦτα εἰπούσα ἀπήλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. <sup>29</sup> Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν. <sup>30</sup> Οὕπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ

οἰκία καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν  
 Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,  
 ἠκολούθησαν αὐτῇ, λέγοντες· Οτι ὑπάγει εἰς  
 τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. <sup>32</sup>Ἡ οὖν  
 Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα  
 αὐτὸν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα  
 αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου  
 ὁ ἀδελφός. <sup>33</sup>Ἰησοῦς οὖν, ὡς εἶδεν αὐτήν  
 κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδ-  
 αίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι,  
 καὶ ἐτάραξεν ἑαυτὸν, <sup>34</sup>καὶ εἶπε· Ποῦ τεθεί-  
 κατε αὐτόν ; <sup>35</sup>Λέγουσιν αὐτῷ· Κύριε, ἔρχου  
 καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup>Ἐλεγον  
 οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν. <sup>37</sup>Τινὲς  
 δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος, ὁ  
 ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι,  
 ἵνα καὶ οὗτος μὴ ἀποθάνῃ ; <sup>38</sup>Ἰησοῦς οὖν,  
 πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς  
 τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος  
 ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup>Λέγει ὁ Ἰησοῦς· Ἄρατε  
 τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνη-  
 κότες, Μάρθα· Κύριε, ἥδη ὄζει· τεταρταῖος  
 γάρ ἐστι. <sup>40</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἰπὼν  
 σοι, ὅτι ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν τοῦ  
 Θεοῦ ; <sup>41</sup>Ἦραν οὖν τὸν λίθον. Ὁ δὲ Ἰησοῦς

ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. <sup>42</sup> Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. <sup>43</sup> Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε· Λίζαρε, δεῦρο ἔξω. <sup>44</sup> Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν. <sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. <sup>46</sup> Τινὲς δὲ ἐξ αὐτῶν ἀπηήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

<sup>47</sup> ΣΤΗΝΗΓΑΓΟΝ οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιούμεν ; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. <sup>48</sup> Ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται σὶ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> Εἰς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν· <sup>50</sup> οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα

εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. <sup>51</sup>Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν, ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· <sup>52</sup>καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. <sup>53</sup>Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν. <sup>54</sup>Ἰησοῦς οὖν οὐκ ἔτι παρῆρσιν περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. <sup>55</sup>Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. <sup>56</sup>Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν ; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; <sup>57</sup>Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα, ἐὰν τις γινῶ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

**CHAP. XII.** <sup>1</sup>Ο οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἡγειρεν ἐκ νεκρῶν.

2<sup>ο</sup> Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ  
 Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἣν τῶν  
 ἀνακειμένων σὺν αὐτῷ. 3<sup>η</sup> Ἡ οὖν Μαρία,  
 λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυ-  
 τίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ  
 ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ·  
 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.  
 4<sup>η</sup> Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας  
 Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παρα-  
 διδόναι, 5<sup>η</sup> Διατί τοῦτο τὸ μύρον οὐκ ἐπράθητριά-  
 κοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6<sup>η</sup> Εἶπε  
 δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν  
 αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον  
 εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7<sup>η</sup> Εἶπεν  
 οὖν ὁ Ἰησοῦς· Ἀφες αὐτήν· εἰς τὴν ἡμέραν  
 τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 8<sup>η</sup> Τοὺς  
 πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ  
 δὲ οὐ πάντοτε ἔχετε.

9<sup>η</sup> Ἐγὼ οὖν ὄχλος πολλὺς ἐκ τῶν Ἰουδαίων  
 ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν  
 μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν  
 ἤγειρεν ἐκ νεκρῶν. 10<sup>η</sup> Εβουλεύσαντο δὲ οἱ  
 ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,  
 11<sup>η</sup> ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων,  
 καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. 12<sup>η</sup> Τῇ ἐπαύριον

ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, <sup>13</sup>ἔλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. <sup>14</sup>Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον· <sup>15</sup>Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. <sup>16</sup>Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. <sup>17</sup>Ἐμαρτύρει οὖν ὁ ὄχλος, ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup>Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. <sup>19</sup>Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; Ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

<sup>20</sup>ἮΣΑΝ δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. <sup>21</sup>Οὗτοι οὖν προσῆλθον Φιλίππῳ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν,

λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.  
 22<sup>ο</sup> Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ·  
 καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ  
 Ἰησοῦ. 23<sup>ο</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς,  
 λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς  
 τοῦ ἀνθρώπου. 24<sup>ο</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν· ἐὰν  
 μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν  
 ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,  
 πολὺν καρπὸν φέρει. 25<sup>ο</sup> Ὁ φιλῶν τὴν ψυχὴν  
 αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν  
 αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον  
 φυλάξει αὐτήν. 26<sup>ο</sup> Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ  
 ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ  
 διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ,  
 τιμήσει αὐτὸν ὁ πατήρ. 27<sup>ο</sup> Νῦν ἡ ψυχὴ μου  
 τετάραι· καὶ τί εἶπω; Πάτερ, σῶσόν με  
 ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς  
 τὴν ὥραν ταύτην. 28<sup>ο</sup> Πάτερ, δόξασόν σου τὸ  
 ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ·  
 Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. 29<sup>ο</sup> Ὁ οὖν  
 ὄχλος, ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν  
 γεγενέαι. Ἄλλοι ἔλεγον· Ἄγγελος αὐτῶ  
 λελάληκεν. 30<sup>ο</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν·  
 Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι'  
 ὑμᾶς. 31<sup>ο</sup> Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου



νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. <sup>32</sup>Καὶ γὰρ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν· <sup>33</sup>τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. <sup>34</sup>Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; <sup>35</sup>Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστί· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. <sup>36</sup>Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>37</sup>Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· <sup>38</sup>ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; <sup>39</sup>Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν· ὅτι πάλιν εἶπεν Ἡσαίας· <sup>40</sup>Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νο-

ήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσω-  
μαι αὐτούς. <sup>41</sup>Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε  
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.  
<sup>42</sup>Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ  
ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρι-  
σαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι  
γένηνται. <sup>43</sup>Ἠγάπησαν γὰρ τὴν δόξαν τῶν  
ἀνθρώπων μᾶλλον, ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.  
<sup>44</sup>Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων  
εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν  
πέμψαντά με. <sup>45</sup>Καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ  
τὸν πέμψαντά με. <sup>46</sup>Ἐγὼ φῶς εἰς τὸν κόσμον  
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ  
σκοτίᾳ μὴ μείνῃ. <sup>47</sup>Καὶ ἐάν τις μου ἀκούσῃ  
τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω  
αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,  
ἀλλ' ἵνα σώσω τὸν κόσμον. <sup>48</sup>Ὁ ἀθετῶν ἐμὲ,  
καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν  
κρίνοντα αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκεῖνος  
κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>49</sup>Ὅτι  
ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας  
με πατήρ αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω  
καὶ τί λαλήσω. <sup>50</sup>Καὶ οἶδα ὅτι ἡ ἐντολὴ  
αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν λαλῶ ἐγὼ,  
καθὼς εἴρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

**CHAP. XIII.** ἮΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτοὺς. <sup>2</sup>Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ· <sup>3</sup>εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει, <sup>4</sup>ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· <sup>5</sup>εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. <sup>6</sup>Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ μου νίπτεις τοὺς πόδας; <sup>7</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. <sup>8</sup>Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>9</sup>Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν

κεφαλὴν. <sup>10</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελο-  
μένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι,  
ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί  
ἐστε, ἀλλ' οὐχὶ πάντες. <sup>11</sup>Ἦ, δει γὰρ τὸν  
παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ  
πάντες καθαροί ἐστε.

<sup>12</sup>Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν καὶ  
ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν,  
εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν ;  
<sup>13</sup>Τμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος·  
καὶ καλῶς λέγετε· εἰμὶ γάρ. <sup>14</sup>Εἰ οὖν ἐγὼ  
ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκ-  
αλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς  
πόδας. <sup>15</sup>Τπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα  
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.  
<sup>16</sup>Ἀμὴν ἀμὴν λέγω ὑμῖν οὐκ ἔστι δούλος μεῖζων  
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ  
πέμψαντος αὐτόν. <sup>17</sup>Εἰ ταῦτα οἴδατε, μακάριοί  
ἐστε ἐὰν ποιήτε αὐτά. <sup>18</sup>Οὐ περὶ πάντων ὑμῶν  
λέγω· ἐγὼ οἶδα, οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ  
γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν  
ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. <sup>19</sup>Ἀπ'  
ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν  
γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. <sup>20</sup>Ἀμὴν  
ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐάν τινα

πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

<sup>21</sup>ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup>Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. <sup>23</sup>Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς. <sup>24</sup>Νεύει οὖν τούτῳ Σίμων Πέτρος, πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. <sup>25</sup>Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστίν; <sup>26</sup>Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. <sup>27</sup>Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον τάχιον. <sup>28</sup>Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. <sup>29</sup>Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἐορτήν ἢ τοῖς πτωχοῖς ἵνα τι δῶ. <sup>30</sup>Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. <sup>31</sup>Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη

ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup>Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. <sup>33</sup>Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετε με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· "Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup>Ἐν πολλῇν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. <sup>35</sup>Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. <sup>36</sup>Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· "Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. <sup>37</sup>Λέγει αὐτῷ Πέτρος· Κύριε, διατί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπέρ σου θήσω. <sup>38</sup>Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν λέγω σοι οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὐ ἀπαρνήσῃ με τρίς.

**CHAP. XIV.** <sup>1</sup>ΜΗ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup>Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν.

Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· <sup>3</sup>καὶ, ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν· ἵνα, ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾗτε. <sup>4</sup>Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. <sup>5</sup>Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι ; <sup>6</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. <sup>7</sup>Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἄν· καὶ ἀπ' ἅρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν. <sup>8</sup>Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε ; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα ; <sup>10</sup>Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι ; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. <sup>11</sup>Πιστευετέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. <sup>12</sup>Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα, ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει,

καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. <sup>13</sup> Καὶ ὁ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ νύῳ. <sup>14</sup> Εάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. <sup>15</sup> Εάν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. <sup>16</sup> Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, <sup>17</sup> τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. <sup>18</sup> Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> Ἐτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. <sup>20</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. <sup>21</sup> Ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὃ δὲ ἀγαπᾶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. <sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν



αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. <sup>24</sup>Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. <sup>25</sup>Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· <sup>26</sup>ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνησεί ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. <sup>27</sup>Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. <sup>28</sup>Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ἔπαγω, καὶ ἔρχομαι πρὸς ὑμᾶς· Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μελίζων μου ἐστί. <sup>29</sup>Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε. <sup>30</sup>Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. <sup>31</sup>Ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. Ἐγείρ-εσθε, ἀγωνμεν ἐντεῦθεν.

**ΟΨΑΡ. XV.** Ἰ'ΕΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθ-  
 ινὴ, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστὶ. Ἠὼν  
 κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό·  
 καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα  
 πλείονα καρπὸν φέρῃ. Ἡδὴ ὑμεῖς καθαροὶ  
 ἐστε διὰ τὸν λόγον, διὸν λελάληκα ὑμῖν. ἢΜείν-  
 ατε ἐν ἐμοὶ, καὶ γὰρ ἐν ὑμῖν. Καθὼς τὸ κλῆμα  
 οὐ δύναται καρπὸν φέρειν ἂφ' ἑαυτοῦ, ἐὰν μὴ  
 μένῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ  
 ἐν ἐμοὶ μένητε. Ἡ'Εγὼ εἰμι ἡ ἄμπελος, ὑμεῖς  
 τὰ κλήματα· ὁ μένων ἐν ἐμοὶ καὶ γὰρ ἐν αὐτῷ  
 οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ  
 δύνασθε ποιεῖν οὐδέν. Ἡ'Εὰν μὴ τις μένῃ ἐν  
 ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη·  
 καὶ συνάγουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι,  
 καὶ καίεται. Ἡ'Εὰν μένητε ἐν ἐμοὶ, καὶ τὰ  
 ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε  
 αἰτήσεσθε, καὶ γενήσεται ὑμῖν. Ἡ'Εν τούτῳ  
 ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν  
 φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. Ἡ'Καθὼς  
 ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς·  
 μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἡ'Εὰν τὰς  
 ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ  
 μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου  
 τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.  
12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. 13 Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. 14 Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. 15 Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν. 16 Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηνκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα, ὅ, τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. 17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,

καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. <sup>22</sup> Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. <sup>24</sup> Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἀ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. <sup>25</sup> Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· "Ὅτι ἐμίσησάν με δωρεάν. <sup>26</sup> Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

**CHAP. XVI.** <sup>1</sup>ΤΑΥΤΑ λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. <sup>2</sup> Αποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ. <sup>3</sup> Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. <sup>4</sup> Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ

ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.  
<sup>5</sup>Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ  
 οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις ; <sup>6</sup>Ἀλλ'  
 ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν  
 ὑμῶν τὴν καρδίαν. <sup>7</sup>Ἀλλ' ἐγὼ τὴν ἀλήθειαν  
 λέγω ὑμῖν· συμφέρεи ὑμῖν, ἵνα ἐγὼ ἀπέλθω·  
 ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύ-  
 σεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω  
 αὐτὸν πρὸς ὑμᾶς. <sup>8</sup>Καὶ ἔλθων ἐκεῖνος ἐλέγξει  
 τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιο-  
 σύνης, καὶ περὶ κρίσεως· <sup>9</sup>περὶ ἁμαρτίας μὲν,  
 ὅτι οὐ πιστεύουσιν εἰς ἐμέ· <sup>10</sup>περὶ δικαιο-  
 σύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ  
 οὐκ ἔτι θεωρεῖτέ με· <sup>11</sup>περὶ δὲ κρίσεως, ὅτι ὁ  
 ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>12</sup>Ἔτι  
 πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε  
 βαστάζειν ἄρτι. <sup>13</sup>Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ  
 Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν  
 τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'  
 ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀν-  
 αγγελεῖ ὑμῖν. <sup>14</sup>Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ  
 ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup>Πάντα,  
 ὅσα ἔχει ὁ πατήρ, ἐμά ἐστί· διὰ τοῦτο εἶπον,  
 ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.

<sup>16</sup>ΜΙΚΡΟΝ, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν

μικρόν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς  
 τὸν πατέρα. <sup>17</sup>Εἶπον οὖν ἐκ τῶν μαθητῶν  
 αὐτοῦ πρὸς ἀλλήλους· Τί ἐστι τοῦτο, ὃ λέγει  
 ἡμῖν· Μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν  
 μικρόν, καὶ ὄψεσθέ με· καί, "Ὅτι ἐγὼ ὑπάγω  
 πρὸς τὸν πατέρα ; <sup>18</sup>Ἐλεγον οὖν· Τοῦτό τί  
 ἐστίν ὃ λέγει, τὸ μικρόν ; οὐκ οἶδαμεν τί λαλεῖ.  
<sup>19</sup>Ἐγνων ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν,  
 καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ'  
 ἀλλήλων, ὅτι εἶπον· Μικρόν, καὶ οὐ θεωρεῖτέ  
 με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με ; <sup>20</sup>Ἀμὴν  
 ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε  
 ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ  
 λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν  
 γενήσεται. <sup>21</sup>Ἡ γυνή, ὅταν τίκῃ, λύπην  
 ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ  
 τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως  
 διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν  
 κόσμον. <sup>22</sup>Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε·  
 πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ'  
 ὑμῶν. <sup>23</sup>Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ  
 ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι  
 ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί  
 μου, δώσει ὑμῖν. <sup>24</sup>Ἔως ἄρτι οὐκ ᾔτήσατε

οὐδὲν ἐν τῷ ὀνόματί μου αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. <sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα, ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. <sup>26</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· <sup>27</sup> αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. <sup>28</sup> Ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. <sup>31</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε ; <sup>32</sup> Ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι. <sup>33</sup> Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

**CHAP. XVII.** <sup>1</sup>ΤΑΥΤΑ ἐλάλησεν ὁ Ἰη-  
 οὺς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν  
 οὐρανόν, καὶ εἶπε· Πάτερ, ἐλίλυθεν ἡ ὥρα·  
 δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου  
 δοξάσῃ σε, <sup>2</sup>καθὼς ἔδωκας αὐτῷ ἐξουσίαν  
 πάσης σαρκός, ἵνα, πᾶν ὃ δέδωκας αὐτῷ,  
 δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup>Αὕτη δέ ἐστιν  
 ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον  
 ἀληθινὸν Θεόν, καὶ, ὃν ἀπέστειλας, Ἰησοῦν  
 Χριστόν. <sup>4</sup>Εγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ  
 ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω.  
<sup>5</sup>Καὶ νῦν δόξασόν με, σὺ Πάτερ, παρὰ σεαυτῷ  
 τῇ δόξῃ, ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι  
 παρὰ σοί. <sup>6</sup>Ἐφάνέρωσά σου τὸ ὄνομα τοῖς  
 ἀνθρώποις, οἷς δέδωκάς μοι ἐκ τοῦ κόσμου  
 σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν  
 λόγον σου τετηρήκασι. <sup>7</sup>Νῦν ἔγνωκαν ὅτι  
 πάντα, ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν.  
<sup>8</sup>ὅτι τὰ ῥήματα, ἃ δέδωκάς μοι, δέδωκα  
 αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς  
 ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ  
 με ἀπέστειλας. <sup>9</sup>Εγὼ περὶ αὐτῶν ἐρωτῶ.  
 οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν  
 δέδωκάς μοι, ὅτι σοί εἰσι. <sup>10</sup>Καὶ τὰ ἐμὰ  
 πάντα σά ἐστι, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι



ἐν αὐτοῖς. <sup>11</sup>Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὥσιν ἐν, καθὼς ἡμεῖς. <sup>12</sup>Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. <sup>13</sup>νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. <sup>14</sup>Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup>Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup>Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. <sup>17</sup>Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. <sup>18</sup>Καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>19</sup>Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ. <sup>20</sup>Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς

ἐμέ· <sup>21</sup>ἵνα πάντες ἐν ὧσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. <sup>22</sup>Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὡσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν. <sup>23</sup>Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὡσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας. <sup>24</sup>Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὡσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. <sup>25</sup>Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας. <sup>26</sup>Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, κἀγὼ ἐν αὐτοῖς.

**CHAP. XVIII.** <sup>1</sup>ΤΑΥΤΑ εἰπὼν ὁ Ἰησοὺς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέδρων, ὅπου ἦν κήπος, εἰς δὲν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Ἦδρι δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοὺς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <sup>3</sup>Ὁ οὖν Ἰούδας,

λαβων τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ  
 Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν  
 καὶ λαμπάδων καὶ ὄπλων. <sup>4</sup> Ἰησοῦς οὖν,  
 εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν  
 εἶπεν αὐτοῖς· Τίνα ζητεῖτε; <sup>5</sup> Ἀπεκρίθησαν  
 αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς  
 ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας,  
 ὁ παραδιδούς αὐτόν, μετ' αὐτῶν. <sup>6</sup> Ὡς οὖν  
 εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι ἀπήλθον εἰς τὰ  
 ὀπίσω καὶ ἔπεσον χαμαί. <sup>7</sup> Πάλιν οὖν αὐτοὺς  
 ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον·  
 Ἰησοῦν τὸν Ναζωραῖον. <sup>8</sup> Ἀπεκρίθη ὁ Ἰησοῦς·  
 Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,  
 ἄφετε τούτους ὑπάγειν· <sup>9</sup> ἵνα πληρωθῇ ὁ  
 λόγος ὃν εἶπεν· Ὅτι οὗς δέδωκός μοι, οὐκ  
 ἀπώλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν  
 Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτήν, καὶ  
 ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπ-  
 ἔκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ  
 ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> Εἶπεν οὖν ὁ  
 Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς  
 τὴν θήκην· τὸ ποτήριον, ὃ δέδωκέ μοι ὁ πατήρ,  
 οὐ μὴ πῖω αὐτό; <sup>12</sup> Ἡ οὖν σπείρα καὶ ὁ χιλι-  
 αρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον  
 τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν. <sup>13</sup> Καὶ ἀπ-

ἤγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14<sup>ο</sup> Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. 15<sup>ο</sup> Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16<sup>ο</sup> Ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. 17 Ἀλέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; Ἀλέγει ἐκεῖνος· Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος. 19<sup>ο</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρῤῥησία ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐπερωτᾷς;

ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν, ἃ εἶπον ἐγώ.  
 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ ; 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις ;

24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. 25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί.  
 26 Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγεινῆς ὢν, οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ ;  
 27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 ἈΓΟΤΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτα. Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πᾶσχα.  
 29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου ; 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι

παρεδώκαμεν αὐτόν. <sup>31</sup>Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· <sup>32</sup>Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα· ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. <sup>33</sup>Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup>Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; <sup>35</sup>Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <sup>36</sup>Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <sup>37</sup>Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἰ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας

ἀκούει μου τῆς φωνῆς. <sup>38</sup>Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀλήθεια ; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ. <sup>39</sup>Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων ; <sup>40</sup>Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ Βαραββᾶς ληστής.

**ΟΗΑΡ. XIX.** <sup>1</sup>ΤΟΤΕ οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσε. <sup>2</sup>Καὶ οἱ στρατιῶται, πλέξαντες στέφανον ἐξ ἀκάνθων, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, <sup>3</sup>καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. <sup>4</sup>Ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὗρισκω. <sup>5</sup>Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. <sup>6</sup>Οτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς,

καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὗρίσκω ἐν αὐτῷ αἰτίαν. Ὁ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν. <sup>8</sup> Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη· καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἰ σύ; Ὁ δὲ Ἰησοὺς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε; <sup>11</sup> Ἀπεκρίθη ὁ Ἰησοὺς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς με σοὶ μείζονα ἁμαρτίαν ἔχει. <sup>12</sup> Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. <sup>14</sup> Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσει ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ



ἐκραύγασαν Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω ; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα. <sup>16</sup>Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον.

<sup>17</sup>Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· <sup>18</sup>ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup>Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. Ἦν δὲ γεγραμμένον· ἸΗΣΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. <sup>20</sup>Τούτου οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. <sup>21</sup>Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. <sup>22</sup>Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα. <sup>23</sup>Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω

στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτῶν ἄρράφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. <sup>24</sup>Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ, ἣ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>25</sup>Εἰςτῆκεῖσαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. <sup>26</sup>Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, δυνάμενος, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου. <sup>27</sup>Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. <sup>28</sup>Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ. <sup>29</sup>Σκεύους οὖν ἕκειτα ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup>Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

<sup>31</sup>Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ

σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. <sup>32</sup> Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. <sup>33</sup> Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. <sup>35</sup> Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ οὐδεὶς οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. <sup>36</sup> Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· Ὅσοῦν οὐ συντριβήσεται αὐτοῦ. <sup>37</sup> Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν. <sup>38</sup> Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων), ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. <sup>39</sup> Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ

ἀλόης ὡς λίτρας ἑκατόν. <sup>40</sup>Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. <sup>41</sup>Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. <sup>42</sup>Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

**ΟΘΑΡ. XX.** <sup>1</sup>Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. <sup>2</sup>Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. <sup>3</sup>Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον. <sup>4</sup>Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. <sup>5</sup>Καὶ παρακύνσας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. <sup>6</sup>Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, <sup>7</sup>καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς

κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup>Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν. <sup>9</sup>Οὐδέπω γὰρ ᾔδεισαν τῇ γραφῇ, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. <sup>10</sup> Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

<sup>11</sup>Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυνψεν εἰς τὸ μνημεῖον, <sup>12</sup>καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup>Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις ; Λέγει αὐτοῖς· Ὅτι ᾔκραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. <sup>14</sup>Ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. <sup>15</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις ; τίνα ζητεῖς ; Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκες, καὶ γὰρ αὐτόν ἀρῶ. <sup>16</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ Ῥαββουνι (ὃ λέγεται, διδάσκαλε). <sup>17</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα πρὸς

τὸν πατέρα μου πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἶπέ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. <sup>18</sup>Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup>ΟΥΤΣΗΣ οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν. <sup>20</sup>Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. <sup>21</sup>Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς. <sup>22</sup>Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. <sup>23</sup>Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται. <sup>24</sup>Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς. <sup>25</sup>Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν

τύπον τῶν ἡλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. <sup>26</sup>Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔσθη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν. <sup>27</sup>Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. <sup>28</sup>Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου, καὶ ὁ Θεός μου. <sup>29</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

<sup>30</sup>Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup>Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

**CHAP. XXI.** <sup>1</sup>META ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνέρωσε δὲ οὕτως. <sup>2</sup>Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ

Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup>Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοι. Ἐξῆλθον, καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup>Πρωτῆς δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. <sup>5</sup>Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκριθῆσαν αὐτῷ· Οὐ. <sup>6</sup>Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup>Λέγει οὖν ὁ μαθητῆς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο (ἦν γὰρ γυμνός), καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. <sup>8</sup>Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιάρῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup>Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον,



καὶ ἄρτον. <sup>10</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. <sup>11</sup>Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ, τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. <sup>12</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ ; εἰδότες ὅτι ὁ Κύριός ἐστιν. <sup>13</sup>Ἐρχεται ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. <sup>14</sup>Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup>Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων ; Λέγει αὐτῷ· Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἄρνια μου. <sup>16</sup>Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με ; Λέγει αὐτῷ· Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. <sup>17</sup>Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με ; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με ; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ

Ἰησοῦς· Βόσκει τὰ πρόβατά μου. 18᾽ Ἀμήν ἀμήν λέγω σοι, ὅτε ἥς νεώτερος, ἐξώνουνες σεαυτὸν, καὶ περιεπάτεις, ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσῃ, καὶ οἴσῃ, ὅπου οὐ θέλεις. 19᾽ Τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολουθεῖ μοι. 20᾽ Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα (ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;)· 21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι. 23᾽ Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. 25᾽ Ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.



# VOCABULARY.

## ABBREVIATIONS.

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acc. . . . .	accusative.	Lat. . . . .	Latin.
act. . . . .	active.	m. or masc. . . . .	masculine.
adj. . . . .	adjective.	mid. . . . .	middle.
adv. . . . .	adverb.	n. or neut. . . . .	neuter.
aor. . . . .	aorist.	neg. . . . .	negative.
art. . . . .	article.	nom. . . . .	nominative.
cf. . . . .	compare.	opp. . . . .	} opposite or op- posed to.
comp. . . . .	comparative.	opt. . . . .	
conj. . . . .	conjunction.	P. or part. . . . .	participle.
contr. . . . .	contracted.	p. or perf. . . . .	perfect.
dat. . . . .	dative.	pass. . . . .	passive.
dem. or de- monstr. . . . }	demonstrative.	pluperf. . . . .	pluperfect.
Eng. . . . .	English.	plur. . . . .	plural.
et al. . . . .	et aliter.	poss. . . . .	possessive.
etym. . . . .	etymology.	pres. . . . .	present.
f. (with subst. adj. or pron.) }	feminine.	prob. . . . .	probably.
f. (with verb) or fut. . . . }	future.	pron. . . . .	pronoun.
folld. . . . .	followed.	prps. . . . .	perhaps.
folg. . . . .	following.	q.v. . . . .	quod vide.
fr. . . . .	from.	rel. . . . .	relative.
gen. . . . .	genitive.	S. or Sans. . . . .	Sanscrit.
gen. omn. . . .	of all genders.	sing. . . . .	singular.
Germ. . . . .	German.	subj. . . . .	subjunctive.
gov. . . . .	governing.	subst. . . . .	substantive.
imperat. . . .	imperative.	sup. . . . .	superlative.
imperf. or imp.	imperfect.	v. a. . . . .	verb active.
inf. . . . .	infinitive.	v. mid. . . . .	verb middle.
irreg. . . . .	irregular.	v. n. . . . .	verb neuter.
		voc. . . . .	vocative.
		= . . . . .	equal to.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

## VOCABULARY.

\*Αβραάμ, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

ἀ-γαθός, ἡ, όν, adj. *Good*.—As Subst.: ἀγαθόν, οὐ, n. *That which is good, a good thing* [γαθ, like Germ. "gut," Eng. "good"; akin to Sans. part. *kyāt-a*, fr. root *κῡλ*, in original force of "to shine"; ἀ is an inseparable prefix].

ἀγαλλιασθῆναι, 1. aor. inf. pass. of ἀγαλλιάω, in mid. force.

(ἀγαλλ-ιάω-ῖω), 1. aor. ἡγαλλιᾶσα, v. n. [a late and strengthened form of ἀγάλλομαι, "to exult"] 1. *To exult; to rejoice exceedingly, to delight greatly*.—2. Mid. ἀγαλλ-ιάομαι-ιῶμαι, (f. ἀγαλλιάσομαι), 1. aor. ἡγαλλιᾷσάμην, 1. aor. pass. in mid. force, ἡγαλλιδόσθην and ἡγαλλιδόθην: *To delight one's self greatly or exceedingly, to rejoice*.

ἀγαπήσθαι, 2. pers. plur. pres. ind. and subj. of ἀγαπᾶω.

ἀ-γαπ-ᾶω-ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, ("To desire or long for"; hence) *To love*.—Pass.: ἀγαπ-ᾶομαι-ῶμαι, p. ἡγάπημαι, (1. aor. ἡγαπήθην), 1. fut. ἀγαπηθήσομαι [prob. akin to Sans. root *κᾶρ*, "to desire"; ἀ is a prefix; cf. ἀγαθός].

ἀγάπη, ης, f. *Love* [fr. same source as ἀγαπᾶω; see ἀγαπᾶω].

ἀγαπηθήσομαι, 1. fut. ind. pass. of ἀγαπᾶω.

ἀγαπήσας, ᾶσα, αν, P. 1. aor. of ἀγαπᾶω.

ἀγγέλων, ῶσα, ῶν, contr. P. pres. of ἀγαπᾶω.

ἄγγελος, ου, m. [ἀγγέλ-λω, "to carry a message"] ("One who carries a message; a messenger"; hence) *An angel*, as one of God's messengers or ministering spirits.

ἅγιος, ἱ. aor. ἡγίασα, v. a. [ἅγιός, "holy"] ("To make ἅγιός;," hence) *To hallow, sanctify, etc.*—Pass.: ἅγι-ᾷσθαι, p. ἡγιασμαι, 1. aor. ἡγιάσθην.

ἀγιάζω, 1. aor. imperat. of ἀγιάζω.

ἀγ-ίός, ἰδ, ἰόν, adj. ("To be adored or worshipped"; hence) *Holy* [akin to Sans. root *YAS*, "to adore, or worship," the deities].

ἀγν-ίζω, (f. ἀγνίσω, Attic ἀγνίω), p. ἡγνίκα, 1. aor. ἡγνίσα, v. a. [ἀγν-ός, "pure"] ("To make ἀγρός"; hence) *To purify*.

ἀγνίσω, 1. aor. subj. of ἀγνίζω.

ἀγορ-ᾶζω, f. ἀγοράσω, (p. ἡγόρακα), 1. aor. ἡγόρασα, v. a. [ἀγορ-ά, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

ἀγοράσμεν, 1. pers. plur. fut. ind. of ἀγοράζω.

ἀγοράσον, 1. aor. imperat. of ἀγοράζω.

ἀγοράσωμεν, 1. pers. plur. 1. aor. subj. of ἀγοράζω.

ἄγ-ω, f. ἄξω, (p. ἤχα, later ἀγχοχα), 2. aor. ἡγάγον, v. a. and n.: 1. Act.: *To bring, lead, etc.*—2. Neut.: *ἄγωμεν, Let us go, let us depart.*—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhortation or admonition.

ἀγων-ίζομαι, (f. ἀγωνιόυμαι, and late ἀγωνισομαι), p. pass. in mid. force, ἡγώνισμαι, v. mid. [ἀγών, "an assembly"; hence, "a contest" for a prize at the national gatherings of

the Greeks; hence, "a contest," etc., in general] ("To carry on an ἀγών"; hence) With Dat. of person: *To contend with one*.

ἀ-δελφ-ή, ἡς, f. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix *δ*, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ός, "a womb", akin to Sans. *garbh-a*].

ἀ-δελφ-ός, οὔ, m. [id.] 1. *A brother*.—2. *A kinsman* [id.]. ἀδίκ-ια, ἱας, f. [ἄδικ-ος, "unjust"; hence "unrighteous"] ("The quality of the ἀδικός"; hence) *Unrighteousness*.

ἀθετ-έω -ω, f. ἀθετήσω, 1. aor. ἡθέτησα, v. a. [ἄθετ-ος, "set aside"] ("To make ἀθετος"; hence) *To set aside, disregard, reject, despise*.

ἀθετῶν, οὔσα, οὖν, contr. P. pres. of ἀθετέω.

αἰγ-ι-ἄλ-ος, ου, m. [αἰγ. a root of ἀττω, "to rush"; (i) connecting vowel; ἄλς, ἄλ-ός, "the sea"] ("Sea-rushing thing," "that over which the sea rushes or to which it is impetuously carried"; hence) *Sea shore, beach, strand*.

αἷμα, ἄτος, n. *Blood*.

\*Αἰνών, f. indecl. ("Fountains") *Ænon*; a village or town in the neighbourhood of Salim, respecting which little or nothing is known; see *Σαλείμ*.

**αἶρω**, f. *dpā*, p. *ἦρα*, 1. aor. *ἦρα*, v. a.: 1. *To raise; to take or lift up.*—2. *To carry, bear, take, etc.*—3. *To take away, remove, etc.*;—at xix. 15 supply *αὐτόν* after *ἄρον*; *take him away*, i.e. to punishment; *away with him!*—Pass.: *αἶρομαι*, p. *ἦμαι*, 1. aor. *ἦρθην*, 1. fut. *ἀρθήσομαι*.

*αἰτέω*, contr. 2. pers. plur. pres. pres. mid. of *αἰτέω*.

*αἰτέετε*, contr. 2. pers. plur. pres. ind. of *αἰτέω*.

*αἰτέω* -ω, f. *αἰτήσω*, p. *ἦτηκα*, 1. aor. *ἦτησα*, v. a.: 1. Act.: a. With Acc. of thing: *To ask for.*—b. With Acc. of person: *To ask, ask of.*—c. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one.*—d. With Inf.: *To ask, or request, to do, etc.*, iv. 9, where *πιεῖν* = Lat. *ut bibas*.—2. Mid.: *αἰτέομαι* -οῦμαι, f. *αἰτήσομαι*, 1. aor. *ἦτησάμην*: a. With Acc.: *To ask for something for one's own self; to request, beg for.*—b. Alone: *To make a request or entreaty; to beg a favour, etc.* [akin to Sans. root *YACH*, "to ask"].

*αἰτήσῃ*, 3. pers. sing. 1. aor. subj. of *αἰτέω*.

*αἰτήσητε*, 2. pers. plur. 1. aor. subj. of *αἰτέω*.

*αἰτήσομαι*, fut. ind. mid. of *αἰτέω*.

*αἰτία*, as, f. *A fault, crime, etc.*

*αἰών*, ὄνως, m.: 1. *Life-time, life.*—2. *An infinite space of time, eternity.*—Phrases: a. *εἰς τὸν αἰῶνα*, (unto eternity, i. e.) *for ever.*—b. *ἐκ τοῦ αἰῶνος* (out of eternity, i. e.) *from the beginning or foundation of the world* [akin to Sans. *āyus*, "life"].

*αἰώνιος*, ἰον, adj. [*αἰών*, "eternity"; hence] *Eternal, everlasting.*—N.B. In St. John's Gospel used only in connexion with *ζωή*.

*ἄκ-ανθ-α*, ης, f. [prob. *ἀκ-ή*, "a sharp point"; *ἄνθ-ος*, "a flower"] ("That which has sharp points and flowers"; i. e.) *A thorn tree, thorn-bush, thorn*;—at xix. 2, *στέφανος ἐξ ἀκανθῶν* = *στέφανος ἀκανθίνος* of xix. 5.

*ἄκάνθ-ινος*, ἰνη, ἰνον, adj. [*ἄκανθ-α*, "a thorn"] ("Pertaining to *ἄκανθα*"; hence) *Of, or belonging to, thorns: made of thorns*:—*ἀκάνθινος στέφανος*, a crown of thorns.

*ἀκήκοα*, perf. ind. of *ἀκούω*.

*ἀκηκόως*, νία, ὅς, P. perf. of *ἀκούω*.

*ἀκο-ή*, ης, f. [*ἀκο-ύω*, "to hear"] ("A hearing"; hence (act.) "that which hears"; (pass.) "that which is heard"; hence) *Report, etc.*

*ἀκολουθ-έω* -ω, f. *ἀκολουθήσω*, p. *ἠκολούθηκα*, 1. aor.



ἡκολούθησα, v. n. [ἀκόλουθ-ος, "following"] *To follow*;—mostly with Dat.

ἀκολουθήσαι, 1. aor. inf. of ἀκολουθέω.

ἀκολουθήσας, ἄσα, αν, P. 1. aor. of ἀκολουθέω.

ἀκολουθῶν, οὔσα, οὖν, contr. P. pres. of ἀκολουθέω.

ἀκούσας, ἄσα, αν, P. 1. aor. of ἀκούω.

ἀκούσομαι, ἀκούσω, fut. ind. of ἀκούω.

ἀκούω, f. ἀκούω and ἀκούσομαι, p. ἀκήκου, 1. aor. ἤκουσα, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: *To hear*.—b. With Objective clause: *To hear that, etc.*—c. With Acc. of thing: *To hear of*.—d. With Gen. of person: *To hear or heed; to attend, or give ear, to one*.—2. Neut.: a. *To hear*.—b. *To hear, i. e. have, or possess, the faculty of hearing*.—c. *To attend, give ear*.—Pass.: ἀκούμαι, (p. ἤκουσμαι), 1. aor. ἤκουσθην, 1. f. ἤκουσθήσομαι.—Impers. 1. aor. pass.: ἤκουσθη, *It was, or has been, heard* [prob. to be divided ἀ-κο-ύω; fr. ἀ, inseparable prefix, in strengthening force; root κο, found in κο-έω, "to hear, perceive"].

ἀκούων, οὔσα, ον, P. pres. of ἀκούω.

ἀλείφω, (f. ἀλείψω), p. ἤλειφα, 1. aor. ἤλειψα, v. a.

*To anoint* [akin to Sans. root LIP, "to anoint"; d is an inseparable prefix without force; cf. ἀ-γάθ-ός].

ἀλείψας, ἄσα, αν, P. 1. aor. of ἀλείφω.

ἀλέκτωρ, ορος, m. *A cock*.

ἀλήθ-εα, είας, f. [ἀληθ-ής, "true"] ("The quality of the ἀληθής"; hence) 1. *Truth*, as opposed to error.—2. With Art.: *The truth*, i. e. a. The true doctrine revealed by Christ, as opposed to the traditions of the Jews and the myths of the heathen; i. 17, etc.: τὸ πνεῦμα τῆς ἀληθείας, *the Spirit of truth*, i. e. the Holy Spirit, who guides to the knowledge of the truth declared by Christ; xiv. 17, etc.—b. As a title of Christ; xiv. 6.—3. *Truth* in life, i. e. *uprightness of conduct, etc.*; iii. 21, etc.

ἀ-ληθ-ής, és, adj. [d, "negative"; λήθ-ω, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) Morally: *True*.—As Subst.: ἀληθῆ, ὦν, n. plur. *True things, truths*.

ἀληθ-ινός, ινή, ἰνόν, adj. [ἀληθ-ής, "true"] *True*.

ἀληθ-ῶς, adv. [ἀληθ-ής, "true"] ("After the manner of the ἀληθής"; hence) *Truly, in truth*.

ἀλ-ιεύω, v. n. [ἄλς, ἀλ-ός, "the sea"] ("To have to do with the sea"; hence) *To fish, to take or catch fish*.

1. **ἄλλῃ**, conj. [originally neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But.*—2. *Except, only.*

2. **ἄλλα**, neut. nom. and acc. plur. of ἄλλος.

**ἄλλ-ᾗθεν**, adv. [ἄλλ-ος, "another"] *From another place or quarter; by another way.*

**ἄλλήλοις**, eis, ois, dat. of ἀλλήλων.

**ἄλλήλους**, as, a, acc. of ἀλλήλων.

**ἄλλ-ή-ων**, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

**ἄλ-λ-ομαι**, (f. ἀλούμαι), 1. aor. ἤλαμην, v. mid. (1. *Of persons: To leap, bound, etc.*—2) *Of water: To spring up, etc.* [akin to Sans. root **SRJ**, "to flow; to go"].

**ἄλλοτρεως**, η, ον, P. pres. of ἄλλομαι.

**ἄλλ-ος**, η, ο, pron. adj.: 1. Sing.: a. *Another, other.*—As Subst.: ἄλλος, ον, m. *Another man, another.*—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another.*—2. Plur.: *Other.*—As Subst.: a. ἄλλοι, ον, m.: (a) Alone: *Other men, others.*—(b) Repeated: *Some . . . others.*—b. ἄλλα, ον, n.

*Other things* [akin to Sans. *an-ya*, "other"].

**ἄλλ-ότριος**, ότρια, ότριον, adj. [ἄλλος, "another"] ("Of, or belonging to, another"; hence) *Alien, strange.*—In St. John's Gospel only as Subst.: ἄλλότριος, ον, m. *A stranger.*

**ἄλoη**, ης, f. (1. *The aloe*; an aromatic shrub or tree, called also *δράκκλον* and *ξυλαλόη*. It abounded in India and Arabia, and was used by the ancient Egyptians for burning as incense, etc.—2) *Aloes*; i. e. a preparation extracted from the aloe shrub, and employed by the ancient Egyptians and also by the Jews in embalming the dead. The word occurs only once in Gr. Test. at John xix. 39.

**ἁμαρτ-ᾶν**, (f. ἁμαρτήσομαι, later ἁμαρτήσω, 1. aor. ἡμάρτησα), 2. aor. ἡμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin.*

**ἁμαρτ-ία**, (as, f. [ἁμαρτ-ᾶν]) ("The act of sinning"; hence) 1. *Sin*, generally.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

**ἁμαρτ-ωλός**, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst.: ἁμαρτωλός, οὐ, m. *A sinful person, a sinner.*

\***ἀμήν**, adv. 1. At the beginning of a sentence: *In truth, of a truth, verily*—repeated for greater emphasis: *ἀμήν ἀμήν*,

*verily, verily*.—2. At the end of a sentence: *So may, or let, it be; amen.*

*ἀμνός*, οὐ, in. and f. *Λ lamb*. In Gr. Test. only masc., and in St. John's Gospel used only of Christ.

*ἀμπελος*, ου, f. [prob. fr. *ἀμφ-ι*, Æolic form of *ἀμφ-ι*, "around"; *ἔλ*, root of *ἐλ-ισσω*, "to roll or wind"] ("That which rolls itself, or winds around"; hence) *Λ vine*, as twining its tendrils around trees, etc., for support;—at xv. 1 and 5, used by Christ of himself.

1. *άν*, conj. = 1. *ἐάν*. *If*; see *ἐάν*.

2. *άν*, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have*.—b. With Subj., the force of *άν* is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς άν, whoever, whosoever*; *ὅπου άν, wherever*; *ἕως άν, until, whatever time it be (that)*; *ὅσοι άν, how many soever, as many soever as*; *ὅτι άν, whatever thing, whatever*.

*ἀνά*, prep. gov. acc. ("Up, "up along"; hence) 1. Of place: *Through, throughout*.

—2. Distributively, with numerals: *Apiece*.

*ἀνα-βαίνω*, f. *ἀνα-βήσομαι*, p. *ἀνα-βέβηκα*, 2. aor. *ἀν-έβην*, v. n. [*ἀνά*, "up"; *βαίνω*, "to go"] 1. *To go up* from a place, etc.—2. *To go up, ascend*, to a place.—3. Of a vessel, etc.: With *εἰς*: *To go up into; to go on board of*; also with *πρός* and acc. of person.—4. With *εἰς*: *To go up from the country, etc., into or to a city, etc.*

*ἀναβαίνων, ουσα, ου*, P. pres. of *ἀναβαίνω*.

*ἀναβάς*, ᾱσα, *άν*, P. 2. aor. of *ἀναβαίνω*.

*ἀναβέβηκα*, p. ind. of *ἀναβαίνω*.

*ἀνα βλέπω*, (f. *ἀνα-βλέψω*), 1. aor. *ἀν-έβλεψα*, v. n. [*ἀνά*, denoting "repetition"; *βλέπω*, "to see"] *To see again, to recover sight*.—In this force alone in St. John's Gospel.

*ἀναβλέψας*, ᾱσα, *αν*, P. 1. aor. of *ἀναβλέπω*.

*ἀναγγελεῖ*, 3. pers. sing. 1. fut. ind. of *ἀναγγέλλω*.

*ἀν αγγέλλω*, f. *ἀν-αγγελῶ*, 1. aor. *ἀν-ήγγειλα*, v. a. [*ἀνά*, denoting "repetition"; *ἄγγελλω*, "to carry word, or tidings, about"] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*

*ἀναγγελλῶ*, fut. ind. of *ἀναγγέλλω*.

*ἀνᾶ-γινώσκω*, (f. *ἀνα-γνώ-*

σομαι, p. ἀν-έγνωκα), 2. aor. ἀν-έγνω, v. a. and n. [ἀνά, denoting "repetition"; γινώσκω, "to know"] ("To know again"; hence) Of written characters: *To read*.

ἀνά-κειμαι, v. n. [ἀνά, "backwards, back"; κεῖμαι, "to lie" in a place, etc.] 1. *To lie or lean back, to recline*.—2. *To recline on a couch at table*.

ἀνακείμενος, η, ον, P. pres. of ἀνάκειμαι.

(ἀνά-κύπτω, f. ἀνα-κύψω and -κύβομαι, p. ἀνα-κέκυφα), 1. aor. ἀν-έκυψα, v. n. [ἀνά, "upwards"; κύπτω, "to bow, or bend, the head"] ("To bow, or bend, the head upwards"; i. e.) *To lift up the head from the ground, to lift one's self up to an upright position*.

ἀνακύψας, ᾧσα, αὐ, P. 1. aor. of ἀνακύπτω.

ἀν-ἁμαρτ-ητος, ητος, adj. [ἀν, "negative particle"; ἁμαρτᾶν, "to sin"] *That does not sin, faultless, blameless, without sin, sinless*.

ἀνέπεσών, οὔσα, ὄν, P. 2. aor. of ἀναπίπτω.

(ἀνά-πίπτω, f. ἀνα-πεσοῦμαι, p. ἀνα-πέπτωκα), 2. aor. ἀν-έπεσον, v. n. [ἀνά, "backwards, back"; πίπτω, "to fall"] ("To fall back"; hence) 1. *To recline, to lie or lean back*.—2. *To recline, lie down, at table, etc.*

ἀνά-στᾶ-σις, σεις, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) 1. Of the dead: *Resurrection*.—2. With Art.: Of Christ, as the efficient cause of the resurrection both spiritual and actual: *The Resurrection*.

ἀναστήσομαι, ἀναστήσω, f. mid. and act. of ἀνίστημι.

ἀνα στρέφω, f. ἀνα-στρέψω, (p. ἀν-έστρεφα), 1. aor. ἀν-έστρεψα, v. a. [ἀνά, "back, backwards"; στρέφω, "to turn"] ("To turn back or backwards"; hence) *To overthrow, overturn*.

ἀνα-χωρέω -χωρῶ, (f. ἀνα-χωρήσω), 1. aor. ἀν-εχώρησα [ἀνά, "back again"; χωρέω, "to go"] *To go back again, retire, withdraw one's self*.

ἄνδρα, acc. sing. of ἀνήρ.

Ἀνδρέας, ου, m. *Andrew*; the brother of Simon Peter, a native of Bethsaida, in Galilee.

ἀνέβην, 2. aor. ind. of ἀναβαίνω.

ἀνέγνωσαν, 3. pers. plur. 2. aor. ind. of ἀναγινώσκω.

ἄν-εμος, ἔμου, m. ("The blowing thing"; hence) *Wind* [akin to Sans. root AN, "to blow"].

ἀνέπεσον, 2. aor. ind. of ἀναπίπτω.

(ἀν-έρχομαι), 2. aor. (ἀν-ηλύθον, and) ἀνῆλθον, v. mid.

[*ἀν-δ*, "up"; *ἔρχομαι*, "to come or go"] *To come, or go, up.*

*ἀνέστρεψα*, 1. aor. ind. of *ἀναστρέφω*.

*ἀνεχώρησα*, 1. aor. ind. of *ἀναχωρέω*.

*ἀνέψγα*, perf. ind. of *ἀνολίγω*.

*ἀνεψγώς, νῆα, ὅς*, P. perf. of *ἀνολίγω*.

*ἀνέψξα*, 1. aor. ind. act. of *ἀνολίγω*.

*ἀνεψχθην*, 1. aor. ind. pass. of *ἀνολίγω*.

*ἀνήγγειλα*, 1. aor. ind. of *ἀναγγέλλω*.

*ἀνήλθον*, 2. aor. ind. of *ἀνέρχομαι*.

*ἀ-νήρ, νδρός, m.*: 1. *A man*.—2. *A husband* [akin to Sans. *nar-a*, "a man"; *ἀ* is a prefix; cf. *ἀ-γαθός*].

*ἀνθράκιά, ἱās, f.* [*ἄνθραξ, ἀνθράκ-ος*, "coal or charcoal"] ("A thing pertaining to *ἄνθραξ*"; hence) *A heap, or fire, of coal or charcoal*.

*ἀνθρωπ-ο-κτόνος, ον, adj.* [for *ἀνθρωπ-ο-κτέν-ος*; *ἀν-θρωπ-ος*, "a man or person"; (ο) connecting vowel; *κτεν*, a root of *κτείνω*, "to kill"] *Man-killing, murderous*.—In Gr. Test. only as Subst.: *ἀνθρωπ-οκτόνος, ον, m.* *A murderer*.

*ἄνθρωπος, ον, comun. gen.* *A human being; a man, person*:—*ὁ υἱὸς τοῦ ἀνθρώπου, the son of man*; i.e. Christ in respect to His human nature; i.

52, etc.:—*οἱ ἄνθρωποι, men, or persons, generally; mankind*; i. 4, etc.

*ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα*, 1. aor. *ἀν-έστησα*,

2. aor. *ἀν-έστην, v. a. and n.* [*ἀν-δ*, "up"; *ίστημι*, "to make to stand—to stand"]

1. Act.: In pres., imperf., fut. and 1. aor.: *To make to stand up; to raise up, etc.*—2.

Neut.: In perf., pluperf. and 2. aor.: *a. To stand up.—b. To rise from the dead, etc.—c.*

*To rise up for the purpose of going.*—3. Mid.: *ἀν-ιστάμαι, f. ἀνα-στήσομαι: a. To stand up, arise.—b. To rise from the dead.*

*Ἄννας, α, m. Annas*; a high-priest of the Jews, appointed by P. Quirinus, the governor of Syria. Valerius Gratus, the procurator of Judæa, deprived him of his office and substituted Caiaphas in his stead.

*ἀν-όίγω (ἀν-όίγνυμι, f. ἀν-όίξω)*, p. *ἀν-έψγα* (and *ἀνέψξα*),

1. aor. *ἀν-έψξα* and *ἤνοιξα, v. a. and n.* [*ἀν-δ*, in "intensive" force; *όίγω* or *όίγνυμι*, "to open"]

1. Act.: *To open*;—at x. 3, supply *τὴν θύραν*, after *ἀνολίγει*:

—*τοὺς ὀφθαλμούς ἀν-όίγειν, to open the eyes*, i. e. to restore the sight.—2. Neut.,

in perf.: *To be opened, to stand or lie open*; i. 52.—3. Pass.:

(*ἀν-όίγνυμαι*), perf. *ἀν-έψγμαι* and *ἤν-έψγμαι*, 1. aor. *ἀν-*

ἐφχθην, ἡν-ἐφχθην, and ἡν-οίχθην, (1. fut. ἀν-οιχθήσομαι), 2. fut. ἀν-οιγήσομαι: a. *To be opened*.—b. *To be opened; to stand or lie open*.

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for*:—χάριν ἀντι χάριτες λαβεῖν, *to receive grace for grace*, i. e. *to receive fresh favours in the place of former favours, = many or numerous favours*.

ἀντί-λέγω, (f. ἀντί-λέξω, 1. aor. ἀντ-έλεξα), v. n. [ἀντί, "in opposition to, against"; λέγω, "to speak"] With Dat.: *To speak against, etc.*

ἀντλ-έω -ῶ, (f. ἀντλήσω), p. ἡντληκα, 1. aor. ἡντλησα, v. a. [ἀντλ-ος, "bilge-water"] ("To bale out bilge-water;" hence) 1. *To draw water from a well*.—2. *To draw and pour out from a vessel, etc.*

ἀντλη-μα, ἡμάτος, n. [lengthened fr. ἀντλε-μα, fr. ἀντλέ-ω, "to draw" water from a well, etc.] ("That which draws" water from a well, etc.; hence) *A bucket, pail, etc.*

ἀντλήσαι, 1. aor. inf. of ἀντλέω.

ἀντλήσατε, 2. pers. plur. 1. aor. imperat. of ἀντλέω.

ἄνω, adv. [ἀν-δ, "up"] 1. *Upwards, up*.—2. *On high, aloft, above*:—τὰ ἄνω, *the things on high*, i. e. *heaven*; viii. 23;—ἕως ἄνω (supply τοῦ),

*as far as that which is above*, i. e. *up to the top*; ii. 7.

ἄνω-θεν, adv. [ἄνω, "above"; particle -θεν = "from"] 1. *From above*, i. e. *from heaven, or from God*; iii. 8, etc.—2. *Above, etc.*:—ἐκτὼν ἄνω-θεν, (from the things or parts above; i. e.) *from the upper parts or the top*.

ἄξιος, ἰα, ἰον, adj. [for ἔγσιος, fr. ἔγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) *Worthy*:—followed by ἵνα and Subj.: *Worthy to do, etc.*

ἀπ-αγγέλλω, f. ἀπ-αγγέλω, 1. aor. ἀπ-ήγγεila, v. a. [ἀπ-ό, in "intensive" force; ἀγγέλλω, "to carry word"] *To carry word about; to announce, report, relate, tell*.

ἀπαγγέλλον, ουσα, εν, P. pres. of ἀπαγγέλλω.

ἀπ-ἄγω, (f. ἀπ-άξω), 2. aor. ἀπ-ηγᾶγον, v. a. [ἀπ-ό, "away"; ἄγω, "to lead"] *To lead away as a prisoner*; xviii. 13.

ἀπ-αντάω -αντώ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπ-αρνέομαι -αρνούμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-ηρηνησάμην, v. mid. [ἀπ-ό, in "intensive" force; ἀρνέομαι, "to deny"] *To deny utterly*.

ἀπ νήσομαι, f. ind. of ἀπαρνεομαι.

ἀπέβησαν, 3. pers. plur. 2. aor. ind. of ἀποβαίνω.

ἀπέθᾶνον, 2. aor. ind. of ἀποθνήσκω.

ἀπειθ-έω -ῶ, f. ἀπειθήσω, 1. aor. ἡπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] With Dat.: *To be disobedient to, to disobey.*

ἀπειθῶν, οὔσα, οὖν, contr. P. pres. of ἀπειθέω.

ἀπεκαλύφθην, 1. aor. ind. pass. of ἀποκαλύπτω.

ἀπέκουσα, 1. aor. ind. of ἀποκρίνω.

ἀπεληλύθεισαν, 3. pers. plur. pluperf. ind. of ἀπέρχομαι.

ἀπελθεῖν, 2. aor. inf. of ἀπέρχομαι.

ἀπελθόν, οὔσα, όν, P. 2. aor. of ἀπέρχομαι.

ἀπέλυον, imperf. ind. of ἀπολύω.

ἀπέλυσα, 1. aor. ind. of ἀπολύω.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart*:—ἀπέρχεσθαι ὀπίσω τινός, *to go away behind one*, i.e. *to follow one or be one's disciple*, an expression which had its origin in the teacher of a sect, etc., propounding his doctrines while walking about, followed closely by his disciples;—ἀπέρχεσθαι εἰς τὰ ὀπίσω, (*to go away to the parts*

*behind*, i.e.) *to fall back, retire, retreat backwards*.—2. *To betake one's self, set out, go, or come to, etc.*, some person or place.

ἀπέσταλκα, perf. ind. of ἀποστέλλω.

ἀπεσταλμένος, η, ον, P. perf. pass. of ἀποστέλλω.

ἀπέστειλα, 1. aor. ind. of ἀποστέλλω.

ἀπῆλθον, 2. aor. ind. of ἀπέρχομαι.

ἀπήντησα, 1. aor. ind. of ἀπαντάω.

ἄ-πιστος, πιστον, adj. [ἄ, "negative"; πιστός, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

ἀπό (before a soft vowel ἀπ'; but ἀπὸ Ἀριμαθείας, xix. 38; before an aspirated vowel ἀφ'), prep. gov. gen. 1. *From*, in the fullest meaning of the word.—2. In the place of the partitive Gen. alone after verbs act., to denote a part:—ἐνέγκατε ἀπὸ τῶν ψαριῶν, xxi. 10.—3. Without dependent gen., and in combination with gen. of space or distance: *Away, off*:—ἀπὸ πηχῶν διακοσίων, *two hundred cubits off*, xxi. 8; cf. the use of the Lat. prep. *ab* in the same force.—4. Of time, as a commencing point: *From, after*; xix. 27.—5. Of a person as the

origin or source of anything: *Of*; vii. 17 [akin to Sans. *apa*, "away from"].

**ἀπο-βαίνω**, f. ἀπο-βήσομαι, (p. ἀπο-βέβηκα), 2. aor. ἀπέβην, v. n. [ἀπό, "away from"; βαίνω, "to go"] ("To go away from"; hence) *To go forth from a vessel, etc., to disembark, etc.*

**ἀποθάνεισθε**, 2. pers. plur. fut. ind. of ἀποθνήσκω.

**ἀποθάνη**, 3. pers. sing. 2. aor. subj. of ἀποθνήσκω.

**ἀποθάνω**, 2. aor. subj. of ἀποθνήσκω.

**ἀπο-θνήσκω**, f. ἀπό-θανοῦμαι, 2. aor. ἀπ-έθᾶνον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die*.—2. In 2. aor.: *To have died, i. e. to be dead*.

**ἀπο-καλύπτω**, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό, negative=English "un"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known*.—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

(ἀπο-κόπτω, f. ἀπο-κόψω), 1. aor. ἀπ-έκοψα, v. a. [ἀπό, "from"; κόπτω, "to cut"] ("To cut from" an object; hence) *To cut off*.

**ἀπο-κρίνομαι**, (f. ἀπο-κρινούμαι), 1. aor. ἀπ-εκρινάμην, 1. aor. pass. in mid. force, ἀπ-

εκρίθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc.: *To reply, answer*;—sometimes with Dat. of person.

**ἀποκρί-σις**, *sews*, f. [ἀποκρίνομαι, "to answer"; see κρίνω] ("An answering"; hence) *An answer, reply*.

**ἀποκτείναι**, 1. aor. inf. of ἀποκτείνω.

**ἀποκτείνας**, ᾄσα, αν, P. 1. aor. of ἀποκτείνω.

**ἀπο-κτείνω**, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.*

**ἀποκτενῶ**, fut. ind. of ἀποκτείνω.

**ἀπολέσαι**, 1. aor. inf. of ἀπόλλυμι.

**ἀπολέσει**, 3. pers. sing. f. ind. of ἀπόλλυμι.

**ἀπολέσῃ**, 3. pers. sing. 1. aor. subj. of ἀπόλλυμι.

**ἀπολέσω**, fut. ind. and 1. aor. subj. of ἀπόλλυμι.

**ἀπ-όλλυμι**, f. ἀπο-λέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; δλλυμι, "to destroy"] 1. Act.: a. *To destroy utterly or entirely*.—b. *To cause the death*



*of, to kill.*—c. *To lose.*—2. Mid.: ἀπο-δύμαι, f. ἀπο-δύμαι, 2. aor. ἀπο-δύμην, ("To destroy one's self utterly"; hence) *Of persons or things: To perish.*

ἀπολύσαι, 1. aor. inf. of ἀπολύω.

ἀπολύσω, 1. aor. subj. of ἀπολύω; xviii. 39.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) *To release, set free.*

ἀπορ-έω -ω, f. ἀπορήσω, p. ἡπόρηκα, v. n. [ἀπορ-ος, "without resources, at a loss"] 1. Neut. *To be at a loss, to be perplexed or in doubt, etc.*—2. Mid.: ἀπορ-έομαι -οῦμαι, (f. ἀπορήσομαι) = no. 1.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) *To send forth on a mission, etc.*; —at xi. 3 without nearer Object.—Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστᾶλην.

ἀπόστολ-ος, ου, m. [for ἀπόστολ-ος; fr. ἀποστέλ-ω, "to send forth"] ("One sent forth"; hence) *An apostle.*

ἀπο-συνάγωγ-ος, ου, adj. [ἀπό, "away from"; συν-αγωγ-ή, "a synagogue"] *Put*

*away, or excluded, from the synagogue*; i. e. excommunicated and debarred from taking part in the sacred rites of the Jewish people.

ἀπ-τω, (f. ἀψω), 1. aor. ἤψα, v. a.: 1. Act.: *To fasten to, to join.*—2. Mid.: ἀπ-τομαι, (f. ἀψομαι), 1. aor. ἤψαμην, ("To fasten, or join, one's self" to something; hence) With Gen.: *To take, or lay, hold of; to touch* [perhaps akin to Sans. root SAP, "to connect"].

ἀπώλ-εια, είας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-υμι, "to destroy"] *Destruction*:—δ υἱὸς τῆς ἀπωλείας, *the son of destruction*, i. e. a person devoted to destruction or perdition; xvii. 12.

ἀραι, 1. aor. inf. of αἶραι.

ἀρεσ-τός, τή, τόν, adj. [for ἀρεσκ-τός, fr. ἀρέσκ-ω, "to please"] *Pleasing, pleasant.*—As Subst.: ἀρεστά, ὦν, n. plur. *Things that are pleasing, etc.*

ἀριθμός, οὔ, m. *Number*;—at vi. 10, ἀριθμόν is the acc. of "respect" after πεντακισχιλίοι.

Ἀριμαθαία, ας, f. *Arimatea*; a city of Judea, the site of which is not determined.

(ἄριστ-άμ -ω, f. ἀρίστησω, p. ἡρίστηκα), 1. aor. ἡρίστησα, v. n. [ἄριστ-ον, "a morning-meal"; later, "a mid-day

meal"] ("To take a morning-meal or mid-day meal"; hence)

1. *To breakfast.*—2. *To dine.*

ἀριστήσατε, 2. pers. plur.

1. aor. imperat. of ἀριστάω.

ἀρκέω -ῶ, (f. ἀρκέσω), 1. aor.

ἤρκεσα, v. n.: With Dat.: 1.

*To be sufficient, to suffice*; vi.

7.—2. Impers.: ἀρκεῖ, *It sufficeth*, etc.

ἀρνέομαι -οῦμαι, f. ἀρνήσομαι, 1. aor. ἤρνησάμην, v. mid. *To say "no"; to deny.*

ἀρν-ιον, ου, u. dim. [ἀρν-ός, "a lamb"] *A little lamb, a lamb*;—at xxi. 15, applied figuratively by Christ to the members of His flock.

ἄρων, 1. aor. imperat. of ἄρω.

ἄρᾶξω, f. ἄρᾶσω (and ἀρᾶξω, p. ἤρᾶκα), v. a. 1. *To snatch, or pluck, away*, etc.—2. *To seize and carry off by force, etc.*

ἄ-ρ-ῥᾶφ-ος, ου, adj. [ἄ, "not"; ῥαφ, root of ῥάπτω, "to sew," with its first letter (ρ) doubled] ("Not sewn"; hence) Of a robe: *Without seam, seamless.*

ἄρτι, adv. *Just now, at this moment or present time, now*;—ἕως ἄρτι, *up to, or until, this present time*;—ἀπ' ἄρτι, *from this very time, henceforth*, xiii. 19; xiv. 7: but at i. 52 (*after now*; i. e.) *hereafter.*

ἄρτος, ου, m.: 1. *A loaf of bread*;—Plur.: *Loaves*.—2. In collective force: *Bread.*

ἀρχ-ή, ῆς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement.*

ἀρχ-ιερεύς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεύς, "a priest"] ("Chief-priest") Of the Jews: 1. *High-priest.*—2. Plur.: *The chief-priests*; i. e. the heads of the 24 courses; see συνέδριον.

ἀρχ-ι-τρίκλινος, τρικλίνου, m. [ἀρχ-ω, "to rule"; (ι) connecting vowel; τρίκλινος, "a dining-room" with three couches] ("He who rules, or presides over, a τρικλινος"; hence) *A ruler, or master, of a feast.*

ἄρχω, (f. ἄρξω, p. ἤρξα), v. a. ("To be first"; hence) In power, etc.: With Gen.: *To rule, govern, command.*—Mid.: ἄρχομαι, (f. ἄρξομαι), 1. aor. ἤρξάμην: In time: *To begin, commence* [prob. akin to Sans. root ARH, in force of "to be able"].

ἄρχ-ων, οντος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as substat.] ("One ruling"; hence) *A ruler, chief, etc.*;—ὁ ἄρχων τοῦ κόσμου (τούτου), *the ruler of (this) world*, i. e. Satan.

ἄρωμα, ἄτος, n. *A spice* [prob. akin to Sans. root GHRĀ, "to smell"; and so, "the thing that is smelt" on account of its fragrance].

ἀσθεν-εια, ειας, f. [ἀσθεν-ής,

"weak"] ("The state, or condition, of the *δσθενής*"; hence)

1. *Weakness, want of strength, feebleness.*—2. *A sickness, illness, disease.*

*ἀσθεν-έω-ω*, 1. aor. *ἡσθένησα*, v. n. [id.] 1. *To be weak, feeble, or infirm.*—2. *To be sick, ill, etc.*

*ἀσθενήσας*, *ἄσα*, *αν*, P. 1. aor. of *ἀσθενέω*.

*ἀσθενῶν*, *οὔσα*, *οὖν*, contr. P. pres. of *ἀσθενέω*.—As Subst.: *ἀσθενῶν, οὖντος*, *A sick person*; —*οἱ ἀσθενοῦντες*, *the sick*, i. e. sick persons generally.

*ἀτίμ-άξω*, (f. *ἀτιμάσω*, p. *ἡτιμάκα*), 1. aor. *ἡτιμάσα*, v. n. [*ἀτιμ-ος*, "dishonoured"] ("To make *ἀτίμος*"; hence) *To dishonour*.

*αὐ-λή*, *λῆς*, f. ("A courtyard"; hence, "a dwelling-place," surrounding the courtyard; hence "a dwelling or abode" in general; hence) 1. *A palace, etc.*—2. Of sheep: *A fold* [either fr. *ἄ-ω*, "to blow," fr. Sans. root *ṽḷ*; or akin to Sans. root *ṽas*, "to dwell"].

*αὐξ-άνω*, (f. *αὐξήσω*, p. *ἡὔξηκα*), v. a. *To grow, grow up, increase* [akin to Sans. root *ṽaksh*, "to grow"].

*αὐ-τός*, *τή*, *τό*, pron. adj.: 1. *Self, very*.—As Subst.: Of all persons: *αὐτός, οὗ*, m. *I myself, you yourself, he himself*, etc.—2. With article

prefixed, in all genders and cases: *The same*.—As Subst.: *τὸ αὐτό*, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they*, etc.;—sometimes repeated; cf. v. 36 [akin to a pron. *av*, preserved in the Zend language].

1. *αὐτοῦ*, masc. and neut. gen. sing. of *αὐτός*.

2. *αὐτοῦ, ἧς, οὗ*; see *ἐαυτοῦ*.

*αὐτὸ φωρ-ος*, or, adj. [*αὐτ-ός*, "self, very"; (o) connecting vowel; *φωρ-ας*, "to search after a thief (*φῶρ*)"; hence, "to detect, discover," etc.] *Detected, or caught, in the very act*:—adverbial expression, *ἐπ' αὐτοφῶρῳ*, (or as one word, *ἐπαντοφῶρῳ*), *caught in the very act*, usually in combination with some verb denoting "to take, catch," etc.

*ἀφῆκα*, 1. aor. ind. of *ἀφίημι*.

*ἀφῆτε*, 2. pers. plur. 2. aor. subj. of *ἀφίημι*.

*ἀφίενται*, 3. pers. plur. ind. pres. pass. of *ἀφίημι*.

*ἀφ-ίημι*, f. *ἄφ ἦσω*, (p. *ἀφ-εῖκα*), 1. aor. *ἄφ-ῆκα*, 2. aor. *ἄφ-ῆν*, v. a. [*ἀπ-ό*, "from, away" (see *ἀπ-ό*); *ίημι*, "to send"] 1. ("To send from" one; hence) a. *To forgive, remit, pardon, etc.*, sin, an injury, etc.—b. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer*,

*permit, etc.*—2. (In a reflexive force: "To send one's self away from" something; hence) a. *To leave, forsake, abandon.*—b. *To leave, quit, a place, etc.*—c. *To leave behind one at death.*—d. *To leave alone or unmolested*; xi. 48.—e. With double Acc.: *To leave one in the state denoted by second Acc.*; xiv. 18.—Pass.: ἀφίεμαι, p. ἀφίμαι, 1. aor. (ἀφείθην, and) ἀφείθην, 1. fut. ἀφεθήσουαι.

ἀφώμεν, 1. pers. plur. 2. aor. subj. of ἀφίμαι.

βαθύς, εἶα, ὅ, adj. *Deep.*

βᾶτον, ου, n. *A palm-branch*;—at xii. 13 in connexion with φοίνιξ.

βάλε, βάλετε, 2. pers. sing. and plur. 2. aor. imperat. of βάλλω.

βάλλετω, 3. pers. sing. 2. aor. imperat. of βάλλω.

βάλ-λω, (f. βάλλω), p. βέβληκα, 2. aor. ἔβαλον, v. a. ("To cause to fall"; hence) 1. *To put, place, lay, etc.*—2. *To throw, cast*;—at viii. 59 supply αὐτούς (= λίθους) after βάλωσιν.—3. With εἰς τὴν καρδίαν, *To put into the heart*, i. e. *to suggest, urge, induce, etc.*; xiii. 2.—4. With personal pron. in reflexive force: *To cast one's self*, i. e. *to leap, etc.*; xxi. 7.—5. *To put up a sword into its*

scabbard; xviii. 11.—Pass.: βάλ-λομαι, p. βέβλημαι, 1. aor. ἐβλήθην, 1. f. βληθήσομαι [akin to Sans. root GAL, "to fall," in causative force].

βάλω, 2. aor. subj. of βάλλω.

βαπτ-ίζω, f. βαπτίσω, p. βεβάπτισκα, 1. aor. ἐβάπτισα, v. a. and n. [akin to βάπτ-ω, "to dip"] ("To dip in water"; hence) 1.: a. Act.: *To baptize a person.*—b. Neut.: *To baptize, administer baptism.*—2. Pass.: βαπτ-ίζομαι, p. βεβάπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι, ("To be dipped in water"; hence) *To be baptized.*

(βάπτω, f. βάψω), 1. aor. ἔβαψα, v. a. *To dip.*

βάψας, ᾶσα, αν, P. 1. aor. of βάπτω.

\*Βαραββᾶς, ου, m. ("Son of Abba," or of a "Father") *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

βᾶσιλε-ῖα (quadrisyll.), ἱας, f. [βασιλε-ύω (quadrisyll.), "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βασιλεύς, ἑως, m. *A king.*

βᾶσιλ-ικός, ἰκή, ἰκόν, adj. [βασιλ-εύς, "a king."] *Of, or*

*belonging to, a king.*—As Subst.: βασιλικός, οὔ, m. ("One belonging to a king"; hence, "a king's friend or officer"; hence) *A nobleman.*

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a.—1. Of stones: *To take up* for the purpose of throwing, etc.—2. *To carry, bear.*—3. *To carry off, take away, etc.*

βεβληκώς, ὤα, ὅς, P. perf. of βάλλω.

βεβλημένος, η, ον, P. perf. pass. of βάλλω.

βεβρωκός, masc. dat. plur. of βεβρωκώς, P. perf. of βιβρώσκω;—at vi. 13 used as Subst.

Βηθαβάρ, ἄς, f. ("The house, or place, of passage") *Bethabara*, a place, or village, on the Jordan, where there was a ford.

\*Βηθανία, ἄς, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariet*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

\*Βηθεσδά, ἄς, f. ("House of pity") *Bethesda*; a pool in the neighbourhood of Jerusalem, into which at certain seasons an angel descended,

imparting to its waters the power of healing the first sick person who bathed in them afterwards.

\*Βηθλαέμ, f. indecl. ("House of bread") *Bethlehem*; a town of the tribe of Judah, celebrated first of all as the birth-place of David, and subsequently more celebrated as the birth-place of the Saviour.

\*Βηθσαιῖδά, n. indecl. ("The House of provisions or food";—or, "The House of the Chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

βῆμα, μάτος, n. [βῆ, a root of βαίνω in the force of "to mount"] ("That which is mounted"; hence) Of a magistrate, etc.: *A tribunal, seat, etc.*

βιβλ-ιον, ἰου, n. dim. [βιβλ-ος, "a book"] ("A little book"; hence) 1. *A scroll* of writing; *a writing, document, etc.*—2. *A book.*

(βι-βρώ-σκω, f. βρώσομαι), p. βέβρωκα, v. n. *To eat, partake of food* [reduplicated and lengthened from a root βρω, which is prob. akin to Sans. root ग्रΰ, "to devour"]

βλασφημ-έω, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. n. [βλάσφημ-ος, "speaking pro-

fanelly"] *To speak profanely or blasphemously; to blaspheme.*

βλασφημ-ία, ἱας, f. [βλασφημ-έω, "to blaspheme"] *A blaspheming, blasphemy.*

βλέπω, (f. βλέψω, p. βλέψα), v. a. and n.: 1. Act.: a. *To see or behold an object.*—b. *To look on or at.*—2. Neut.: *To possess the faculty of sight, to see.*

βλέπων, οὔσα, ον, P. pres. of βλέπω;—οἱ βλέποντες, those who see or possess sight, ix. 39, etc.

βο-άω, -ῶ, (f. βοήσω, p. βοήσα), 1. aor. ἐβόησα, v. n. *To cry, or call, out* [akin to Sans. root ह्वे, "to call"].

βό-σκω, (f. βοσκήσω), v. a. ("To nourish"; hence) Of animals as Object: *To drive to pasture, feed, tend* [akin to Sans. root पाल, "to nourish"].

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθην and ἡβουλήθην v. mid. *To will, wish, desire* [root भुल (= भल), akin to Sans. root वृत्, "to choose"].

βοῦς, Boûs, comm. gen.: 1. *A cow, ox.*—2. Plur.: *Cattle* in collective force [acc. to some from the natural sound βο, and so "the lowing or belowing one"; acc. to others, akin to the Sanscrit गो, "a bull, a cow"; and in plur. "cattle"].

βοῶν, ὤσα, ὄν, contr. P. pres. of βοάω.—As Subst.: βοῶν, ὤντος, m. *One crying, or calling, out; i. 23.*

βράχ-ιον, ἰονος, m. *An arm* [prps. akin to Sans. root ग्रह्, "to take, seize"].

βράχ-ύς, εἶα, ὅ, adj. Of number, etc.: *Small, little.*—As Subst.: βραχύ, n. *A small, or little, piece or portion.*

βροντή, ἥς, f. *Thunder.*

βρώ-μα, μᾶτος, n. [βρω, root of βι-βρώ-σκω, "to eat"] ("That which is eaten"; hence) *Food.*

βρώ-σις, σίως, f. [id.] ("An eating"; hence) *Meat, food, as opposed to drink.*

\*Γαββαθᾶ, f. indecl. ("Lofty place") *Gabbatha*; the name given by the Jews to the place in Jerusalem where the Roman Governor's tribunal was placed; the Greek term, as mentioned at xix. 13, was λιθόστρωτον; see λιθόστρωτος.

γᾶρ-οφύλακ-ιον, ἰου, n. [γᾶρ-οφύλαξ, γᾶρ-οφύλακ-ος, "one who guards treasure"; fr. γὰρ-α, "royal treasure"; hence, "riches, treasure" in general; (ο) connecting vowel; φύλαξ, φύλακ-ος, "a guard"] ("A thing pertaining—i. e. here, entrusted—to a γᾶρ-οφύλαξ"; hence) *A place where treasure, etc., is kept or deposited; a treasury.*

\*Γαλιλαία, *as*, *f.* *Galilee*; the extreme N. part of the Holy Land, on the confines of Phoenicia and Cœlè-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre.—Hence, Γαλιλαῖος, *α, ου* (for Γαλαλαῖος), *adj.* *Of, or belonging to, Galilee; Galilean.*—As Subst.: Γαλιλαῖος, *ου, m.* *A man of Galilee; a Galilean* [“a circle or circuit”; the term *Eretz hagdltl*, “Land of the circle or circuit,” being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned]. See, also, Τιβερίδς.

Γαλιλαῖος, *α, ου, Γαλιλαῖος, ου*, see Γαλιλαία.

γάμος, *ου, m.* [γαμ-έω, “to marry”] *A marriage, a wedding.*—2. *A marriage-feast, wedding-feast.*

γάρ (usually the second word in a clause, but at iv. 45; xii. 8, in the third place) *conj.* *For.*

γε, enclitic particle: *At least, indeed, at any rate* [prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

γεννημένος, *η, ου, P. perf.* of γίνομαι.

γενένημαι, *perf. ind. pass.* of γεννᾶω.

γεννημένος, *η, ου, P. perf. pass.* of γεννᾶω.

γέγονα, *perf. ind.* of γίνομαι.  
γεγονέναι, *perf. inf.* of γίνομαι.

γεγραμμένος, *η, ου, P. perf. pass.* of γράφω.

γέγραφα, *perf. ind.* of γράφω.  
γείτων, *ονος, comm. gen.* *A neighbour.*

(γεμ-ῖω, *f.* γεμίσω, Attic γεμίω), 1. *aor. ἐγέμισα, v. a.* [γέμ-ω, “to be full”] (“To make to be full”; hence) 1. *To fill.*—2. With Acc. and Gen.: *To fill a thing with something.*

γεμίζετε, 2. *pers. plur. 1. aor. imperat.* of γεμίζω.

γενέσθαι, 2. *aor. inf.* of γίνομαι.

γεν-ετή, ετῆς, *f.* [γεν, root of γίνομαι, “to be born”] (“A being born”; hence) *The time of birth, birth.*

γενήσομαι, *fut. ind.* of γίνομαι.

γένηται, 3. *pers. sing. 2. aor. subj.* of γίνομαι.

γεν-ν ᾶω ᾶ, *f.* γεννήσω, *p.* γενένηκα, 1. *aor. ἐγέννησα, v. a.* [root γεν (see γίνομαι) with ν doubled] (“To cause to be born”; hence) 1. *Act. : a. Of a father: To engender, beget.—b. Of a mother: To bear, bring forth.*—2. *Pass. : γεν-ν ᾶομαι ᾶμαι, p. γεγέννη-*

μαί. 1. aor. ἐγεννήθην: Of a child: *To be born.*

γεννηθῆ, 3. pers. sing. 1. aor. subj. pass. of γεννᾶω.

γεννηθήναι, 1. aor. inf. pass. of γεννᾶω.

γενομένος, η, ον, P. 2. aor. of γίνομαι.

γένομαι, 2. aor. subj. of γίνομαι.

γέρων, οντος, m. *An old man.*—As Adj.: *Old* [akin to Sans. root JRI, “to grow old”].

γεύσῃται, 3. pers. sing. 1. aor. subj. mid. of γεύω.

(γεύω, f. γεύσω), 1. aor. ἔγευσα, v. a.: 1. Act.: *To give a taste of.*—2. Mid.:

γεύομαι, f. γεύσομαι, 1. aor. ἔγευσάμην, (p. pass. in mid.

force, γέγευμαι), v. mid. (“*To give one’s self a taste of*”;

i. e.) With Gen. (or Acc.): *To taste something*:—γεύεσθαι

θάνατον, *to taste death*; i. e. *to experience death, to die*

[akin to Sans. root JUSH, “to enjoy”].

γεωργός, όν, ndj. [for γεργός; fr. γέ-α (= γῆ), “the

earth, soil”; obsol. ἐργ-ω, “to work”] (“*One working the*

*earth or soil*”; hence) *Tilling, or cultivating, the ground.*—

As Subst.: γεωργός, οὔ, m. *One who tills the soil, etc.; a tiller*

*of the ground, a husbandman*

γῆ, γῆς, f.: 1. *Earth, as opp. to “heaven.”*—2. *Land,*

*as opp. to sea.*—3. *A land,*

*country.*—4. *The ground.*—5. *Soil, or earth, in which seeds, etc., are sown.*

γηράσῃ, 2. pers. sing. 1. aor. subj. of γηράσκω.

γηράσκω, (f. γηράσω and γηράσσομαι, p. γεγήρακα), 1.

aor. ἔγηράσα, v. n. [γῆρας, γῆρα-ος, “old age”] *To*

*come to old age, become aged, become or be old.*

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. ἐγενόμην; also in pass. forms, p.

γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενήθησομαι), v. mid.

(“*To come into being*”; hence) 1. *To be born.*—2. *To be*

*made, formed, or created.*—3. *To happen, come to pass,*

*take place, occur.*—4. *Of time: To arrive, be present,*

*have come*:—πρωτας γενομένης, *when morning had come*;

xxi. 4; Gen. Abs.—5. *With predicate: To be, become, or be*

*made, something*:—γενέσθαι τέκνα θεού, *to become children*

*of God*, i. 12.—6. *Like εἰμι, To be.*—With εἰς, “for”: *To*

*be for something*; i. e. *to be changed into, to be made*;

xvi. 20.—N.B. In the Gr. Test. γίνομαι is never used

with a follg. part. in the place of a finite word: εἰμι alone is

thus employed; see εἰμι [reduplicated, and changed, from

root γεν, akin to Sans. root JAN, in intransitive force, “to



be born"; also, "to become, take place".

**γῖ-νώ-σκω, γι-γνώ-σκω, f.** (*γνώσω*), *γνώσσομαι, p. ἐγνώκα, 2. aor. ἐγνων*, (imperat. *γνώθι*, subj. *γνώ, γνώς, γνώ, opt. γνοίην, inf. γνῶναι, part. γνοῖς*), v. a.: 1. *To perceive, mark, observe, understand, learn.*—2. *I. past tenses: ("To have perceived," etc.; hence) To know* [root *γνω*, akin to Sans. root *Ṛṇā*, "to know"; cf. Lat. *no-sco* (old form *gno-sco*), Eng. "know"].

**γλῶσσ-ό-κομ-ον, ου, n.** [*γλῶτς-α*, "a tongue"; hence, fr. similarity of shape, "a mouthpiece of a flute"; (ο) connecting vowel; *κομ-έω*, "to take care of"] ("That which takes care of" (= a bag for carrying) the mouthpiece of a flute"; hence) *A bag* in general;—and at xii. 6 and 39, *a bag* for carrying money.

**γνω-ρ-ῖζω, f. γνωρίσω** (Attic, *γνωρίω, p. ἐγνώρικα*), 1. aor. *ἐγνώρισα, v. a. To make known; to reveal, declare* [root *γνω*; see *γινώσκω*].

**γνωρίσω, fut. ind. of γνωρίζω.**

**γνω-στός, στή, στόν, adj.:** With Dat.: *Known to a person* [root *γνω*; see *γινώσκω*].

**γογγ-ύζω, (f. γογγύσω, 1. aor. ἐγόγγυσα, v. n. To mutter, murmur** [akin to Sans. root *gũṇḡ*, "to buzz"].

**γογγυσ-μός, μου, m.** [for *γογγυδ-μός*; fr. *γογγύζω* (= *γογγύδ-σω*), "to mutter"] *A muttering, murmuring.*

**γογγύζων, ουσα, ον, P. pres. of γογγύζω.**

**\*Γολγοθᾶ, n. indecl.** ("A scull") *Golgotha*: a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

**γον-εῖς, έως, m.** [*γον-άω* (= *γεννάω*), "to beget"] ("A begetter"; hence, "a father"; hence) Plur.: *Parents.*

**γράμ-μα, μάτος, n.** [for *γράφ-μα*; fr. *γράφ-ω*: "to write"] ("That which is written"; hence, "a letter" of the alphabet; hence) Plur.: 1. *Writings, etc.*—2. *Letters, learning.*—N.B. Cf. Lat. *litræ*.

**γραμμᾶτ-εὺς, έως, m.** [*γράμ-μα, γράμματ-ος*, "a written character, a letter"] ("He who attends to *γράμμα*"; hence, "a writer or copyist"; hence) Among the Jews after the return from the captivity: 1. *A scribe*; i. e. one whose office it was to expound the Law as well as to transcribe it.—2. Plur.: In connexion with (*ἀρχιερεῖς* or) *πρεσβύτεροι, The Scribes*, who were members of the Sanhedrim.

**γράφ-ή, ἡς, f.** [*γράφ-ω*, "to write"] ("That which is

written"; hence) Sing. and Plur.: With definite article: *The Scripture* or *Scriptures*; i.e. the inspired writings.

γραφόμενος, η, ον, P. pres. pass. of γράφω.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a.: 1. To write;—at xix. 21 with clause as Object;—at v. 46 without Object.—2. Impers. perf. ind. pass.: γέγραπται, *It is written*.

—3. To write of, or about; i. 46.—Pass.: γράφομαι, p. γέγραμμαι, (1. aor. ἔγράφην). γράψας, ἄσα, αν, P. 1. aor. of γράφω.

γυμνός, ή, όν, adj. *Naked, without clothing*.

γύναι, voc. sing. of γυνή.

γυν-ή, αϊός, f. ("She who brings forth"; hence) *A woman* [akin to Sans. root JAN, in transitive force, "to bring forth"].

\*Δαβίδ, m. indecl. ("Beloved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

δαιμονιζομαι, 1. aor. ἔδαιμονίσθην, v. pass. [δαίμων, δαίμων-ος, "a demon or devil"] *To be possessed of a devil or devils*.

δαιμονιζόμενος, η, ον, P. pres. of δαιμονίζομαι.

δαίμόν-ιον, ιον, n. (dim. only in form) [δαίμων, δαίμων-ος, "a tutelary genius"; but in Gr.

Test. always, in bad sense, "a demon or devil"] *A demon or devil*.

(δακρ-ῦω, f. δακρῦσω, p. δέδακρυκα), 1. aor. ἔδακρῦσα, v. n. [δακρ-υ, "a tear"] *To shed tears, weep*.

δάκτυλος, ον, m. *A finger*.

δέ, conj.: 1. *And, also*.—

2. *But*; see μέν.

δεδεμένος, η, ον, P. perf. pass. of δέω;—at xi. 4½ foldd. by acc. of "Respect."

δεδομένος, η, ον, P. perf. pass. of δίδωμι.

δεδόξασμαι, perf. ind. pass. of δοξάζω.

δέδωκα, perf. ind. of δίδωμι.

δεδώκεισαν, see δίδωμι.

δεῖ, imperf. ἔδει, subj. δέη, (opt. δέοι), inf. δεῖν, part. δέων, (f. δεήσει, 1. aor. ἐδέησε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] *It is binding or necessary; it is needful*.

δείκ-νῦμι, -νῦω, f. δείξω, (p. δέδειχα), 1. aor. ἔδειξα, v. a. *To show* [akin to Sans. root DIC, "to show"].

δειλιάτω, 3. pers. sing. pres. imperat. of δειλιάω.

δειλι-άω -ῶ, (f. δειλιάσω), v. n. [δειλι-α, "timidity"] ("To have, or be in a state of, δειλία"; hence) *To be terrified or afraid*.

δείξον, 1. aor. imperat. of δείκνῦμι.

δείξω, fut. ind. of δείκνῦμι.

δεῖπνον, ου, n.: 1. *A meal.*

—2. *A supper*;—at xiii. 2.

δείπνου γενομένου is gen. abs.

δεκα-πέντε, num. adj. indecl.

[δέκα, "ten"; πέντε, "five"]

("Ten and five"; i. e.)

*Fifteen.*

δέκα-τος, τη, τον, num. adj.

[δέκα, "ten"] ("Provided

with ten"; hence) *Tenth.*

δεξιός, ιδ, ιδόν, adj. *Right,*

as opposed to "left" [akin to

Sans. *daksha*, "right"].

δέρω, (f. δερῶ), 1. aor. ἔδριπα,

v. a. ("To skin, flay"; hence)

*To beat, or scourge, severely*

[akin to Sans. root *DR*, "to

divide, to tear"].

δεῦρο, adv. *Hither.*

δεῦτε, adv. *Come! come now.*

δεύτερον, adv. [adverbial

neut. of δεύτερος, "second"]

*A second time, again.*

δευ-τερος, τέρα, τερον, adj.

*Second.*—Adverbial expres-

sion: ἐκ δευτέρου, *a second*

*time* [akin to δύο].

δέχομαι, (f. δέξομαι), p. δέ-

δεγμαι, 1. aor. ἐδέξαμην, v.

mid. ("To receive"; hence)

*To receive* [akin to Sans. root

*DAGH*, "to attain"].

δέω, f. δήσω, (p. δέδεκα),

1. aor. ἔδησα, v. a. *To bind,*

*tie, fasten, fetter.*—Pass. p.

δεδεμαι, 1. aor. ἐδέθην, (1. f.

δεθήσομαι) [probably akin to

Sans. root *DĀ*, "to bind"].

δηνάριον, ου, n. [The Greek

form of the Lat. *denarius*] *A*

*denarium* or *denarius*; a Rom-

an silver coin containing

originally ten *asses* (whence

its name, as a "ten-as" piece),

afterwards sixteen, and equal

to about 8½d. English. Its

currency in Judea in the time

of our Saviour was owing to

the fact that the Romans

were at this time masters of

the country, and governed it

by a magistrate sent from

Rome:—δηναρίων διακοσίων,

*for two hundred denarii*; vi.

7: Gen. of price. The fore-

going sum is much about

£6 17s. 6d. English; cf., also,

xii. 5.

δή-ποτε, indef. adv. [δή,

marking explicitness; ποτε,

"ever"] In combination with

rel. pron. = *Who-ever, etc.*;

v. 4.

διά, prep. gov. gen. *and*

acc.: 1. With Gen.: *a. Loc-*

*ally: Through.*—b. Of time:

*After, after an interval of.*—

*c. On account of, for the sake*

*of, for.*—d. *Through, by means*

*of, by.*—2. With Acc.: *a.*

*Through, in consequence of,*

*owing to.*—b. *On account of,*

*for the sake of, for.*—c.

*Because of, by reason of*

[akin to Sans. *dva*, "two"].

διάβολος, ου, m. [for διά-

βαλ-ος; fr. διαβάλλ-ω, "to

accuse falsely"] *A false ac-*

*cuser, a slanderer*; an epithet

of Satan.

**διᾶ-διῶμι**, f. διᾶ-δώσω, 1. aor. δι-έδωκα, v. a. [διδ, "between"; διδωμι, "to give"] ("To give between, or among," persons; hence) *To divide out, distribute.*

**διᾶ-ζώννυμι** or **-ζωννύω**, (f. δια-ζώσω, p. δι-έζωκα), 1. aor. δι-έζωσα, v. a. [διδ, in "strengthening" force; ζώννυμι, "to gird"] ("To gird completely"; hence) 1. Act.: *To gird about, gird around.*—2. Mid.: 1. aor. διεζώσαμην, *To gird one's self about or around with something.*—3. Pass.: p. διέζωσμαι, *To be girded about or around.*

**διακον-έω -ῶ**, f. διᾶκονήσω, (p. δεδιηκόνηκα), 1. aor. διηκόνησα, v. n. [διακον-ος, "a servant"] ("To be a διακονος"; hence) 1. Alone: *To be a servant; to serve, minister.*—2. With Dat. of pers.: *To minister unto; to wait, or attend, on; to do service to.*

**διακονος**, ου, m. *A servant, attendant, minister.*

**διᾶ-κοσ-ῖοι**, ῖαι, ῖα, num. adj. *Two hundred* [probably διᾶ strengthened fr. διᾶ in its etymological power of "twice, in two parts" (see διᾶ); κοσ = κατ, fr. Sans. *cat-a*, "a hundred"; see ἐ-κάτ-όν].

**διᾶ-λογίζομαι**, (διᾶ-λογίσσομαι, p. δια-λελόγισμαι), v. mid. [διδ, in "strengthening" force; λογίζομαι, "to reason"] *To*

*reason, argue, turn over in the mind, consider, etc.*

(**διᾶ-μερίζω**, 1. aor. δι-εμέρισα, v. a. [διδ, "between"; μερίζω, "to part or divide"] 1. Act.: *To part, or divide, between or among.*—2.) Mid.: **διᾶμερίζομαι**, 1. aor. δι-εμερίσθην. Of several Subjects: *To part, or divide, between or among themselves.*

**δια-σκορπίζω**, 1. aor. διε-σκόρπισα, v. a. [διδ, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, scatter abroad, etc.*—Pass.: **διε-σκόρπισμαι**, 1. aor. δι-εσκορπίσθην, 1. f. δια-σκορπισθήσομαι.

**δια-σκορ-ά**, ᾶς, f. [διδ, "in different directions"; σκορ, root of σπείρω, "to scatter"] ("A scattering in different directions; a dispersing, dispersion"; hence) *Dispersion* = persons dispersed:—*ἡ διασκορὰ τῶν Ἑλλήνων*, *the dispersion of the Gentiles*, i.e. the Jews dispersed throughout the Gentile world; for the term Ἑλλήνων here denotes all who were not Jews.

**διᾶ-τί**, adv. [διδ, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i.e.) *Why, wherefore.*

**διᾶ-τρίβω**, (f. δια-τρίψω), 1. aor. δι-έτριψα, v. n. [διδ, "be-

tween"; τρίβω, "to rub"] ("To rub between" two substances; hence) Of time: With or without χρόνον: *To pass, or spend, time*; cf. Lat. *tempus terere*.

διδάκ-τός, τή, τόν, adj. [διδάκ, a root of διδάσκω, "to teach"] *Taught, instructed*.—At vi. 45, the words διδάκτοι Θεοῦ are variously explained as meaning, a. *Taught respecting God*; i. e. having a full knowledge of God; just as in the Septuagint διδάκτοι πολέμου (1 Maccabees iv. 7) means "taught, or well instructed, about or in war"; in both which instances the Gen. is "Respective."—b. *Taught by God*, i. e. having God Himself for their teacher; when the Gen. is that of the "Agent."

διδάσκ-ἄλος, ἄλου, m. [διδάσκ-ω, "to teach"] *A teacher*.—In St. John always used of Christ, as a term of respect.

διδά-σκω, f. διδάξω, (p. διδάχα), 1. aor. ἐδίδαξα, v. a. and u.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to*.—b. With Acc. of person and Acc. of thing: *To teach one something*.—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root DAÇ].

διδάχ-ή, ἡς, f.: 1. *Teaching, instruction*.—2. *Doctrine* [id.;

cf. δι-δί-δᾶχ-α, perf. of διδάσκω; see διδάσκω].

Δίδυμος, ου, m. [δίδυμος, "double"; hence, "twin"] *Didymus*, the Greek name of the Apostle Thomas; see Θωμάς.

δί-δω-μι, f. δώσω, p. δέδωκα, pluperf. ἐδεδώκειν (δεδώκεισαν for ἐδεδώκεισαν, 3. pers. plur. pluperf. ind., xi. 57), 1. aor. (in ind. only) ἔδωκα, 2. aor. ἔδων, v. a.: 1. *To give* in the fullest sense of the word;—at xiv. 27, without nearer Object;—at xvii. 9, περὶ ὧν δέδωκάς μοι = περὶ ἐκείνων, οὓς δέδωκάς μοι;—at iv. 14, ἐκ τοῦ ὑδάτος, οὗ ἐγὼ δώσω = ἐκ τοῦ ὑδάτος, ὃ ἐγὼ δώσω.—2. With Acc. of person and Dat. of thing: *To give something to some one, to bestow something on some one*.—3. Of a blow, etc.: *To give, inflict*.—4. Of an answer: *To give, return*.—5. *To give, supply, furnish, provide*;—at iv. 7 and 10, without nearer Object and folld. by Inf. in force of Lat. Gerund in *dum* preceded by prep. *ad*: δός μοι πιεῖν, give thou me (water) to drink, i. e. *ad bibendum*, "for the purpose of drinking, or that I may drink."—6. *To appoint, assign*.—7. *To ascribe, attribute*.—8. *To surrender, place, put, give up*; xiii. 3.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδόθην, 1. f.

**δοθήσομαι** [lengthened and strengthened fr. root **δο**, akin to Sans. root **दल**, "to give"].

**δίδωσι**, 3. pers. sing. pres. ind. of **δίδωμι**.

**δι-εγείρω**, 1. aor. **δι-ήγειρα**, v. a. [**δι-δ**, in "intensive" force; **εγείρω**, "to awaken"; hence, "to rouse, stir up"] Of the sea: *To rouse, or agitate, mightily*.—Pass.: **δι-εγείρομαι**, 1. aor. **διηγέρθην**.

**δίδοσκα**, 1. aor. ind. of **διαδίδωμι**.

**διεωσμένος**, η, ον, P. perf. pass. of **διασώννυμι**.

**διελθών**, οὔσα, όν, P. 2. aor. of **διέρχομαι**.

**δι-έρχομαι**, f. **δι-ελεύσομαι**, p. **δι-ελήλυθα**, 2. aor. **δι-ήλθον**, v. mid. [**δι-δ**, "through"; **έρχομαι**, "to come or go"] *To come or go through*;—at iv. 4 and viii. 59, strengthened by follg. **διδ**.

**διασκορπισμένος**, η, ον, P. perf. pass. of **διασκορπίζω**.

**διακόνει**, 3. pers. sing. imperf. ind. of **διακονέω**.

**δικ-αιος**, αία, αιον, adj. [**δικ-η**, "right, law"] ("Pertaining to **δίκη**"; hence) *Righteous, just*.

**δικαι-οσύνη**, οσύνης, f. [**δικαι-ος**, "righteous" ("The quality of the **δικαιος**"; hence) *Righteousness*.

**δικτυον**, ον, n. *A net; a fishing-net*.

**διψα**, contr. 3. pers. sing.

1. aor. subj. of **διψάω**; vii. 37.

**διψ-άω -ω**, f. **διψήσω**, (p. **δε-διψήκα**), 1. aor. **έδιψήσα**, v. n. [**διψ-α**, "thirst"] *To thirst*.

**διψήση**, 3. pers. sing. 1. aor. subj. of **διψάω**; iv. 14; vi. 35.

**διψήσω**, f. ind. of **διψάω**.

**διψά**, contr. 1. pers. sing. pres. ind. of **διψάω**, xix. 28; 1. pers. sing. pres. subj., iv. 15.

**δίωκω**, f. **διώξω** (and **διώξομαι**), 1. aor. **έδιωξα**, v. a. ("To pursue"; hence) *To persecute*.

**δοκέω -ω**, (f. **δόξω** and **δοκήσω**, p. **δεδόκηκα**), 1. aor. **έδοξα**, v. a. and n.—1. Act.: *To think, imagine, deem, suppose*.—2. *To appear right, good, or proper*.

**δοκῶν**, οὔσα, οὖν, contr. part. pres. of **δοκέω**.

**δόλος**, ον, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

**δόξα**, ης, f. [for **δόκ-σα**; fr. **δοκ-έω**, "to think"] ("A thinking"; hence, "a thought"; hence, as the thoughts which others entertain of one) 1. *Honour*.—2. *Glory*.

**δοξ-άζω**, f. **δοξάσω**, 1. aor. **έδόξάσα**, v. a. [**δόξ-α**, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.—Pass. **δοξ-άζομαι**, p. **δεδόξασμαι**, 1. aor. **έδοξάσθην**.

**δοξαζών**, ουσα, ον, P. pres. of **δοξάζω**.

δοξᾶσθῃ, 3. pers. sing. 1. aor. subj. of δοξάζω.

δοξασθῇ, 3. pers. sing. 1. aor. subj. pass. of δοξάζω.

δοξᾶσον, 1. aor. imperat. of δοξάζω.

δοξᾶσω, fut. ind. of δοξάζω.

δόξη, 3. pers. sing. 1. aor. subj. of δοκέω.

δόε, 2. aor. imperat. of δίδωμι.

δουλ-εύω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δουλ-ος, "a slave"] 1. *To be a slave or servant.*—2. With Dat.: *To be in bondage or subjection to.*

δουλ-ος, ov. m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; δλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant.*

δοῦναι, 2. aor. inf. of δίδωμι.

δύνᾶμαι, imperf. ἐδύνᾶμην and ἡδύνᾶμην, f. δυνήσμαι, p. δεδύνημαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can.*

δύο (Gen. δύο, Dat. δυοί; for usual δυοῖν), dual num. adj. *Two*;—i. 35 and 40, xxi. 2, followed by ἐξ and its Gen.;—at ii. 6, etc., in attribution to a plur. subst.—As Subst.: δύο, m. *Two persons*:—οἱ δύο, *the two*, i. e. Peter and the other disciple (John), xx. 4 [akin to Sans. *doi*, "two"].

δφ, 3. pers. sing. 2. aor. subj. of δίδωμι.

δώ-δεκα, num. adj. indecl. [contr. fr. δυώ-δεκα; fr. δύο (= δύο), "two"; δέκα, "ten"] ("Two and ten;" i. e.) *Twelve.*

—As Subst.: m. *Twelve persons, twelve*:—οἱ δώδεκα, *the twelve* (apostles) including Judas; vi. 67, etc.

δῶμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

δωρ-εά, εἰς, f. [δωρ-έω, "to give, present as a gift"] ("A giving"; hence) 1. *A gift.*—

2. Adverbial Acc.: δωρεάν ("As a gift, freely"; hence) In a bad sense: *Without cause, undeservedly.*

δωρεάν, adv. see δωρεά.

δώσῃ, 3. pers. sing. 1. aor. subj. of δίδωμι, through a form ἔδωσα; xvii. 2.

δώσω, fut. ind. of δίδωμι.

1. ἐάν, conj. [for εἰ-άν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If haply; if that or so be that; if*:—ἐάν μὴ, *if not*, i. e. *unless, except.*

2. ἐάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὃ ἐάν, *whatsoever*; xv. 7.

ἑαυτοῦ (αὐτοῦ), ἡς, οὐ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself.*—2. Of 2nd person: *Thyself, yourself*; v. 42, etc.

ἑαυτῶν, gen. plur. of ἑαυτοῦ.  
 ἑβδ-ομος, η, ον, num. adj.  
 [ἑβδ. = ἑπτ. in ἑπτ.-α, "seven"]  
*Seventh*:—ἑβδομή, *seventh*  
 hour, i. e. one o'clock in the  
 afternoon.

ἐβλήθη, 1. aor. ind. pass.  
 of βάλλω.

Ἑβραϊσ-τί, adv. [for Ἑβ-  
 ραῖδ-τί; fr. Ἑβραῖς, Ἑβραῖδ-  
 ος, "Hebrew"] ("After the  
 manner of the Ἑβραῖς"; hence)  
*In the Hebrew tongue or lan-  
 guage.*

ἐγγ-ύς, adv. [akin to ἐγγ-ι,  
 "near"] *Near, nigh*;—some-  
 times with foll. gen.

ἐγεγόνειν, pluperf. ind. of  
 γίνομαι.

ἐγείραι, 1. aor. imperat. mid.  
 of ἐγείρω.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγε-  
 ρα), 1. aor. ἤγειρα, v. a.: 1.  
 Act.: ("To awaken"; hence,  
 "to rouse, or stir, up"; hence)  
*To raise, or lift, up*.—2. Mid.:  
 ἐγείρομαι, (f. ἐγερούμαι), 1.  
 aor. ἤγεράμην, ("To awaken  
 one's self"; hence) *To lift,*  
*or raise, up one's self; to*  
*rise*.—3. Pass.: ἐγείρομαι, p.  
 ἐγήγερμαι, 1. aor. ἤγέρθην, 1.  
 fut. ἐγερθήσομαι, ("To be  
 awakened"; hence) a. *To be*  
*raised up, to arise*.—b. Of  
 false prophets, etc.: In mid.  
 force: *To arise, spring up,*  
*appear amongst men, etc.*  
 [akin to Sans. root JĀGRĪ, "to  
 wake"].

ἐγεμίσα, 1. aor. ind. of  
 γεμίω.

ἐγεννήθην, 1. aor. ind. pass.  
 of γεννᾶω.

ἐγενόμην, 2. aor. ind. of  
 γίνομαι.

ἐγευσάμην, 1. aor. ind.  
 mid. of γεύω.

ἐγ-καίν-ια, ἰων, n. plur. [for  
 ἐν-καίν-ια; fr. ἐν, "without  
 force"; καίν-ός, "new"]  
 ("Things pertaining to that  
 which is new"; hence, "a  
 festival in commemoration of  
 something made anew or in-  
 augurated afresh") *The En-  
 cania*; the name of a Jew-  
 ish festival, instituted—1.  
 According to some, by Judas  
 Maccabæus in commemora-  
 tion of the cleansing of the  
 Temple from the pollution  
 of the heathens, and continu-  
 ing for eight days from  
 25th of the month Cisleu  
 (December); 1 Macc. iv. 54  
 sqq.—2. According to others,  
 in recollection of the Temple  
 built by Zorobabel and re-  
 paired by Herod, and falling  
 on the 3rd of the month Adar  
 (March).

ἐγραψα, 1. aor. ind. of  
 γράφω.

ἐγώ (Gen. ἐμοῦ, enclitic μου),  
 pron. pers. I [akin to Sans.  
 aham, "I"].

ἐδάκρυσα, 1. aor. ind. of  
 δακρύω.

ἔδει, imperf. ind. of δεῖ.



ἰδεῖσθαι, 1. aor. ind. of δεικνύμι.

ἰδεῖσθαι, 1. aor. ind. of δείχομαι.

ἰδῶσα, 1. aor. ind. of δέω.

ἰδῶσιν, 3. pers. plur. imperf. ind. of δίδωμι, as if from a contracted form δίδω.

ἰδῶσα, 1. aor. ind. of δίδωμι.

ἰδῶσθαι, 1. aor. ind. pass. of δίδωμι.

ἰδοῖα, 1. aor. ind. of δοκέω.

ἰδοῖσθαι, 1. aor. ind. of δοξάζω.

ἰδοῖσθαι, 1. aor. ind. pass. of δοξάζω.

ἰδωκα, 1. aor. ind. of δίδωμι.

ἰδοῦσθαι, 1. aor. ind. of δέδομαι.

(ἰθέλω and) θέλω, f. (ἐθέλω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. *To wish, will, desire*.—2. With Inf.: *To wish, etc., to do, etc.*; *to be willing to do, etc.*;—the Inf. is often to be supplied from the context; e. g. at v. 21 supply *ζωποποιεῖν* after *θέλει*.

—3. Fold. by *iva* and Subj.: *To wish, will, desire, that one should do, be, etc.*; xvii. 24.

—4. With Objective clause: *To wish, etc., that one should do, etc.*; xxi. 22 and 23.—5. In connexion with a negative: *To be unwilling, etc.*; v. 40.

ἰδωκα, 1. aor. ind. of τίθημι; see τίθημι.

ἔθνος, *eos ov*, n. *A nation.*

ἔθος, *eos ov*, n. *A custom, habit, etc.*

1. εἰ, 2. pers. sing. pres. ind. of εἶμι.

2. εἰ, conj.: 1. *If*:—εἰ δὲ μή, *but if not, otherwise, else*;—εἰ μή, (*if not, i.e.*) *except, unless*.—2. In interrogations, and expressions of doubt, *etc.*: *Whether, etc.*

εἶδον, 2. aor. ind. of εἶδω.

εἶδ-ος, *eos ov*, n. [εἶδ-ω, obsol. "to see"] ("That which is seen"; hence) *A form, shape.*

1. (εἶδ-ω, obsol. in pres.), f. εἶδῶσα (and εἶσομαι), p. οἶδα, subj. εἶδω, p. perf. εἶδόν, pluperf. ἤδειν, 2. aor. εἶδον, subj. ἴδω (opt. ἴδοιμι), inf. ἰδεῖν, p. ἴδων, 2. aor. mid. εἶδόμεν, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know, (I) knew*.—3. The 2. aor. applies to the sight: (*I*) *saw, beheld, etc.* [akin to Sans. root VID, "to perceive, to know"].

2. εἶδω, subj. of οἶδα; see 1. εἶδω.

εἶδώς, *vía, ós*, P. of οἶδα; see εἶδω.

εἴκοσι, num. adj. indecl. *Twenty* [akin to Sans. *vimsati* (contr. fr. *dvi*, "two"; *daśant* (original form of *daśan*), "ten"; (i) suffix); whence also Lat. *viginti*].

ἐλκῦσα, 1. aor. ind. of ἐλκω.

ἐλ-μι, imperf. ἦν and ἦμην, f. ἔσομαι, v. n.: 1. *To be*.—2. With *els*, ("To be for"; i. e.) *To become*.—3. With *ek*: *To be of* a number of persons, etc.; xviii. 17, etc.—4. With *Dat.* of person: ("To be to" a person; i. e. of the person as Subject) *To have* or *obtain*.—5. With *Gen.* of person: *To be the property of, to belong to*.—6. *To be equivalent to*, etc., in meaning.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Folded by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of *εἰμι*:—*ἦν βαπτίζων* = *ἐβάπτισε*, i. 28: *ἦν δεδομένος* = *ἐδέσσοτο*, xix. 11 [for *ἐσ-μι*, akin to Sans. root *as*, "to be"].

εἶναι, pres. inf. of *εἰμι*.

εἶπα; see *εἶπον*.

1. *εἰπέ*, imperat. of *εἶπον*.

2. *εἶπε*, *εἶπεν*, 3. pers. sing. of *εἶπον*.

*εἰπεῖν*, inf. of *εἶπον*.

*εἶπ-ον*, 2. aor., 1. aor. *εἶπα*, v. a. without pres.: 1. *To say, speak*.—2. *To direct, command, bid*, etc.—3. *To tell, relate, mention, declare*.—4. With double Acc.: *To call* one that which is denoted by second Acc.

*εἶπω*, subj. of *εἶπον*.

*εἰπών*, *οὔσα*, *όν*, P. of *εἶπον*.

*εἶρηκα*, *εἶρήκεν*, perf. and pluperf. of *εἶρω*.

*εἶρ-ήνη*, *ήνης*, f. [prob. *εἶρ-ω*, "to bind or fasten" ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. *pax* (= *pac-s*), fr. root *PAO* = *PAG*, whence *pu(n)g-o*, "to fasten," etc.

(*εἶρω*, perhaps only once, f. *εἶρῶ*), p. *εἶρηκα*, v. a.: 1. a. *To say, speak*, etc.—b. *To tell, declare*.—c. With double Acc.: *To call* one that which is denoted by second Acc.; xv. 15.—2. Without Object: *To speak*, etc.

1. *eis*, prep. gov. acc.: 1. With verbs of motion: a.

Horizontally: *Into, within*.—

b. Of motion upwards: *Up to, to*.—c. Of motion downwards:

*Down to, into*.—2. With verbs of rest to denote previous

motion *into* a place, and then the doing, etc., of something

*in* or *at* it.—3. Of a state, condition, etc.: *Into*.—4. To

mark division, etc.: *Into, in*.

—5. To denote approach *to, towards*, or *unto* a place, for

the purpose of going into it.

—6. To mark an object towards which any mental process or moral feeling is directed:

a. *In, on, upon*.—b. *Against*.

—7. To point out a purpose,

aim, intention, etc.: *a. For the purpose of, for.*—*b. For the use or benefit of; for, unto.*—*8. Of time: Until, up to, for.*—*9. With εἰμι or γίνομαι: (To be for =) To become, to be; xvi. 20.*

2. εἰς, μία, ἓν, num. adj.: 1. *One;—at xii. 2, etc., with Gen. of thing distributed.*—*As Subst.: a. Masc.: One man, or person, one.*—*b. Neut.: One thing.*—*2. First.*—*As Subst.: μία, ἄς, f. First day: —τῇ μὲν τῶν σαββάτων, on the first day of the week; Dat. of time "when;" xx. 1.*

εἰσ-ἄγω, (f. εἰσ-ἄξω, p. εἰσ-αἰγῶχα), 2. aor. εἰσ-ἡγάγον, v. a. [*eis*, "into"; *ἄγω*, "to lead"] *To lead into a place; to lead or bring in.*

εἰσελεύσομαι, fut. ind. of εἰσέρχουαι.

εἰσελθεῖν, 2. aor. inf. of εἰσέρχουαι.

εἰσελθέτω, 3. pers. sing. 2. aor. imperat. of εἰσέρχουαι.

εἰσέλθω, 2. aor. subj. of εἰσέρχουαι.

εἰσελθὼν, οὔσα, ὄν, P. 2. aor. of εἰσέρχουαι.

εἰσ-έρχουαι, f. εἰσ-ελεύσομαι, p. εἰσ-εἰλήλυθα, 2. aor. εἰσ-ἦλθον, v. mid. [*eis*, "into"; *έρχουαι*, "to come or go"] *To come, or go, into; to enter.*

εἰσῆγγαγον, 2. aor. ind. of εἰσάγω.

εἰσῆλθον, 2. aor. ind. of εἰσέρχουαι.

εἰσῆκαν, pluperf. ind. of ἵστημι.

ἐτα, adv. *Then, thereupon.*

έχον, imperf. ind. of έχω.

ἐκ, (before a vowel ἐξ), prep.

gov. gen.: 1. *Of place: a. Out of, from.*—*b. Down from, out of.*—*2. Of time: a. From, ever since.*—*b. After; xix. 12, etc.*—*c. Of a commencing point: From.*—*3. To mark whence anything, etc., comes: From, from among.*—*4. After numerals: Of, out of; vi. 8, etc.*—*5. Of an author, source or origin: From, of.*—*6. To mark removal out of a place: From, away from.*—*7. To mark the agent after pass. verbs: By.*—*8. Of the instrument, means, etc.: With.*—*9. Put partitively with its case instead of simple partitive gen. used as Object: πινὼν ἐκ τοῦ ὕδατος τούτου, drinking of this water, i. e. a portion of this water, iv. 13: ἐφάγετε ἐκ τῶν ἄρτων, ye eat of the loaves, i. e. a portion of the loaves, vi. 26.*—*10. To denote that from which something is taken: Out of, of, from.*—*11. With neut. adj. in adverbial force: ἐκ δευτέρου, a second time.*—*12. To mark the material: Of;—ἐξ ἀκανθῶν, of thorns, xix. 2.*—*13. To mark a result: In consequence of,*

*by, with.*—14. *In accordance with, according to, by.*—15. *With* εἰμί; see εἰμί, no. 3.

ἐκάθισα, 1. aor. ind. of κᾶθίζω.

ἕκαστος, η, ον, pron. adj. *Each.*—As Subst.: ἕκαστος, ου, m. *Each man, each.*

ἑκατόν, num. adj. indecl. *One hundred, a hundred* [for ἐν-κατόν; fr. εἷς, ἐν-ός, "one"; κᾶτον, akin to Sans. *śatan*, "a hundred"].

ἐκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βέβληκα), pluperf. ἐκ-βεβλήκειν (for ἐξ-εβεβλήκειν), 2. aor. ἐξ-εβάλλον, v. a. [ἐκ, "out"; βίλλω, "to cast"] ("To cast, or throw, out"; hence) 1. *To drive forth, or out, from a place.*—2. *To send away, bid depart, dismiss.*—Pass.: ἐκ-βάλλομαι, (p. ἐκ-βέβλημαι), 1. aor. ἐξ-εβλήθην, 1. fut. ἐκ-βληθήσομαι.

ἐκβάλλων, οὔσα, ον, P. pres. of ἐκβάλλω.

1. ἐκβάλλω, fut. ind. of ἐκ-βάλλω.

2. ἐκβάλλω, 2. aor. subj. of ἐκβάλλω.

ἐκβάλλων, οὔσα, ον, P. 2. aor. of ἐκβάλλω.

ἐκ-δέχομαι, (f. ἐκ-δέξομαι), v. mid. [ἐκ, "from"; δέχομαι, "to receive"] ("To receive something from" one; hence, "to succeed to" something; hence) *Of events: To await, wait for.*

ἐκδεχόμενος, η, ον, P. pres. of ἐκδέχομαι.

ἐκεῖ, adv.: 1. *There, in that place.*—2. *Thither, to that place.*

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix -θεν, denoting removal "from"] ("From there"; i. e.) *From that place, thence.*

ἐκεῖ-νος, η, ον, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing;—frequently to mark something that has preceded.*—As Subst. of all genders: *He, she, it.*

ἐκ-κεντέω -κεντώ, 1. aor. ἐξ-εκέντησα, v. a. [ἐκ, in "intensive" force; κεντέω, "to prick"; hence, "to sting" as a bee; hence, "to stab"] *To stab, pierce with a spear, etc.:—εἰς τὸν ἐξεκέντησαν = εἰς ἐκεῖνον, τὸν ἐξεκέντησαν, xix. 37.*

(ἐκ-λέγω, 1. aor. ἐξ-έλεξα, p. ἐξ-έλεχα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. aor. ἐξ-ελεξάμην, ("To pick out for one's self"; hence) *To choose out, choose, select.*

ἐκλήθην, 1. aor. ind. pass. of καλέω.

ἐκ-μάσσω, (f. ἐκ-μάξω, p. ἐκ-μέμαχα), 1. aor. ἐξ-έμαξα, v. a. [ἐκ, in "intensive" force; μάσσω, "to handle"] ("To handle much"; hence) *To wipe dry, to wipe, to dry.*

(ἐκ-νόω, f. ἐκ-νόομαι), 1. aor. ἐξ-ένευσα, v. n. [ἐκ, "out, away"; νόω, "to swim"] ("To swim out or away"; hence) *To depart, go away, convey one's self away.*

ἐκπορεύομαι, fut. ind. mid. of ἐκπορεύω.

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act. : "To make to go out."—2.) Mid. : ἐκ-πορεύομαι, f. ἐκ-πορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

ἐκράξα, 1. aor. ind. of κρᾶζω.

ἐκρύβην, 2. aor. ind. pass. of κρύπτω.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτᾱκα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out" or forth"; τείνω, "to stretch"] *To stretch out or forth.*

ἐκτενείς, 2. pers. sing. fut. ind. of ἐκτείνω.

ἕκ-τος, τη, τον, num. adj. [for ἕξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth.*

ἐκ-χέω, f. ἐκ-χεῶ, 1. aor. ἐξ-έχεα, (p. ἐκ-κέχϋκα), v. a. [ἐκ, "out"; χέω, "to pour"] *To pour out money from the bags in which it is placed, to throw to the ground, etc.*

ἐλάβον, 2. aor. ind. of λαμβάνω.

ἐλαία, as, f. *An olive tree*:—τὸ ὄρος τῶν ἐλαιῶν, *the mount of the olive trees*, i. e. Mount Olivet, which derived its name from the number of olive trees which grew upon it. It lay something more than half a mile E. of Jerusalem, and was separated from it by the valley and brook of Cedron.

ἐλάλει, 3. pers. sing. imperf. ind. of λαλέω.

ἐλάλησα, 1. aor. ind. of λαλέω.

ἐλάσσων, ον, comp. adj. ("Less"; hence) *Inferior, worse*; see μικρός.

ἐλαττοῦσθαι, pres. inf. pass. of ἐλαττώω.

(ἐλαττώω -ω, f. ἐλαττώσω, p. ἡλάττωκα), 1. aor. ἡλάττωσα, v. a. [akin to ἐλάττων, "less"] ("To lessen"; hence) Pass. : *To decrease.*—Pass. : ἐλαττοῦμαι οὔμαι, p. ἡλάττωμαι (1. aor. ἡλαττώθην, 1. fut. ἐλαττωθήσομαι).

ἐλαύνω, (f. ἐλαῶω and ἐλῶ), p. ἐλήλακα, (v. a. "To set in motion"; hence, with ellipse of ναῦν, "a ship," as) v. n. ("To set, or put, a ship in motion"; hence) *To row.*

ἐλέγξω, fut. ind. of ἐλέγχω. ἐλεγχθῆ, 3. pers. sing. 1. aor. subj. pass. of ἐλέγχω.

ἐλεγχόμενος, η, ον, P. pres. pass. of ἐλέγχω.

ἐλέγχω, f. ἐλέγξω, 1. aor. ἡλεγξα, v. a. : 1. *To convince,*

—2. *To convict*.—3. *To accuse, reprove, reproach*.—Pass. *ἐλέγχομαι*, (p. *ἐλέγεμαι*), 1. aor. *ἠλέχθην*, (1. fut. *ἐλεγήσομαι*).

*ἐλεξα*, 1. aor. ind. of *λέγω*.

*ἐλεύθερος*, *ερα*, *ερον*, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for *ἐ-λύθ-eros*, akin to Sanscrit root *LUBH*, "to desire"; whence, also, Lat. *lib-er*, *lib-et*, *lib-et*].

*ἐλευθερώω*, f. *ἐλευθερώσω*, (p. *ἠλευθερώκα*), 1. aor. *ἠλευθέρωσα*, v. a. [*ἐλεύθερος*, "free"] *To make, or set, free*.

*ἐλευθερώσει*, 3. pers. sing. fut. ind. of *ἐλευθερώω*.

*ἐλευθερώσῃ*, 3. pers. sing. 1. aor. subj. of *ἐλευθερώω*.

*ἐληλίκωσθε*, *υῖα*, *ός*, P. perf. of *ἐλαύνω*.

*ἐλήλυθα*, *ἐληλύθειν*, perf. and pluperf. ind. of *ἐρχομαι*.

*ἐλθεῖν*, 2. aor. inf. of *ἐρχομαι*.

*ἐλθῃ*, 3. pers. sing. 2. aor. subj. of *ἐρχομαι*.

*ἐλθών*, *ούσα*, *όν*, P. 2. aor. of *ἐρχομαι*.

*ἐλκύσαι*, 1. aor. inf. of *ἐλκω*.

*ἐλκύσῃ*, 3. pers. sing. 1. aor. subj. of *ἐλκω*.

*ἐλκω*, f. (*ἐλξω* and) *ἐλκῶσω*, 1. aor. (*ἐλξα* and) *ἐλκῶσα*, v. a. *To draw* both in a literal and figurative force.

"*Ἕλλην*, *ηνος*, m. ("Hellen"

—a son of Deucalion king of Pthia in Thessaly, who with his wife Pyrrha alone escaped from the flood that, according to mythology, destroyed all the inhabitants of Thessaly; hence, *A Greek*; — Plur.: *Greeks*, hence) *Gentiles*: a. As opposed to Jews.—b. Converts or proselytes from heathenism to Judaism. See Exod. xii. 48, 49; Levit. xvii. 8, 10, etc.

"*Ἕλληνες*; *ων*, see "*Ἕλλην*."

"*Ἕλληني-στί*, adv. [for "*Ἕλληνιδ-τί*"; fr. "*Ἕλληνις*, "*Ἕλληνιδ-ος*, "Greek"] ("After the manner of the *Ἕλληνις*;" hence) In the Greek *language* or *language*.

*ἐλπίζω*, f. (*ἐλπῖσω* and) *ἐλπῶ*, p. *ἠελπίκα*, 1. aor. *ἠελπίσα*, v. n. [for *ἐλπιδ-σω*; fr. *ἐλπίς*, *ἐλπιδ-ος*, "hope"] *To put one's hope; to hope, trust*.

*ἐλυνήθην*, 1. aor. ind. pass. of *λυπέω*.

*ἐμαρτύρησα*, 1. aor. ind. of *μαρτυρέω*.

*ἐμαστιγώσα*, 1. aor. ind. of *μαστιγώω*.

*ἐμαυτόν*, acc. masc. of *ἐμαυτοῦ*.

*ἐμ-αυτοῦ*, *-αυτῆς* (only in sing. number), reflexive pron. of 1st person [*ἐγώ*, *ἐμ-οῦ*, "I"; *αὐτοῦ*, gen. of *αὐτός*, "self"] *Of, etc., myself or my own self*.

(*ἐμ-βαίνω*, f. *ἐμ-βήσομαι*, p. *ἐμ-βέβηκα*), 2. aor. *ἐν-έβην*, v.

n. [for *ἐν-βαίνω*; fr. *ἐν*, "in"; *βαίνω*, "to go"] 1. *To go in or into, to enter, descend into.*—2. Of a vessel: With *εἰς*: *To enter into, go on board of.*

(*ἐμ-βάπτω*, f. *ἐμ-βάψω*), 1. aor. *ἐν-έβαψα*, v. a. [for *ἐν-βάπτω*; fr. *ἐν*, "in"; *βάπτω*, "to dip"] *To dip in.*

*ἐμβάς*, *ἄσα*, *ἀν*; *ἐμβῆναι*, P. and Inf. 2. aor. of *ἐμβαίνω*.

*ἐμ-βλέπω*, (f. *ἐμ-βλέψω*), 1. aor. *ἐν-έβλεψα*, v. n. [for *ἐν-βλέπω*] [*ἐν*, "at"; *βλέπω*, "to look"] With Dat.: *To look at or upon; to fix the eyes, or looks, upon.*

*ἐμβλέψας*, *ἄσα*, *ἀν*, P. 1. aor. of *ἐμβλέπω*.

*ἐμ-βριμάομαι-βριμῶμαι*, 1. aor. *ἐν-εβριμήσαμην*, v. mid. [for *ἐν-βριμάομαι*; fr. *ἐν*, "at"; *βριμάομαι*, "to snort"] ("To snort at," a term strictly applicable to horses; hence) *To be deeply, or painfully, affected, etc.; to groan inwardly.*

*ἐμβριμώμενος*, η, *ον*, contr. P. pres. of *ἐμβριμάομαι*.

*ἐμελλον* and *ἡμελλον*, imperf. ind. of *μέλλω*.

*ἐμίσθησα*, 1. aor. ind. of *μίσθω*.

*ἐμνήσθην*, 1. aor. ind. of *μνησκόμαι*.

*ἐμ-ός*, ἡ, *όν*, pron. poss. [*ἐγώ*, *ἐμ-οῦ*, "I"] *Of, or belonging, to me; my, mine;—at x. 14 with ἐμέ, ἐμῶν, supply πρό-*

*βάτα*, *προβάτων*.—As Subst.: *ἐμόν*, οὔ, n. *My property, a thing belonging to me:—ἐκ τοῦ ἐμοῦ λήφεται, he shall take of mine, i. e. of that which belongs to me, xvi. 14; cf. also verse 15.*

(*ἐμ-πίπλημι*, f. *ἐμ-πλήσω*, p. *ἐμ-πέπληκα*), 1. aor. *ἐν-έπλησα*, v. a. [for *ἐν-πίπλημι*; fr. *ἐν*, in "augmentative" force; *πίπλημι*, "to fill"] ("To fill completely"; hence) "*To satisfy with food.*—Pass. (*ἐμ-πίμπλάμαι*), p. *ἐμ-πέπλησμαι*, 1. aor. *ἐν-επλήσθην*, (1. fut. *ἐμ-πλησθήσομαι*).—N.B. The first *μ* of the simple verb is retained in the compound when the following syllable is short; e. g. *ἐμ-πίμπλάμαι, ἐν-επιμπλάμην*; and so also when the augment occurs, e. g. *ἐν-επίμπλασαν* (3rd pers. plur. of imperf. ind., which would be *ἐν-επίμπλην*, if found in use).

*ἐμπόρι-ον*, *ιον*, n. [*ἐμπορος*, "a trader"] ("A thing pertaining to *ἐμπορος*"; hence) *A trading-place, mart, emporium.*

*ἐμ-προσθεν*, adv. [for *ἐν-προσθεν*; fr. *ἐν*, "in"; *πρόσθεν*, "before"] ("In the place before"; hence) With Gen.: 1. Of place: a. *Before, in front of.*—b. *In the presence, or sight, of; before the eyes of.*—2. Of time: *Before, previously to.*

ἐμ-φαν-ίζω, f. ἐμ-φάνισω (and ἐμ-φάνισω), 1. aor. ἐν-εφάνισα, v. a. [for ἐν-φαν-ίζω; fr. ἐν, in "strengthening" force; φαν, root of φαίνω, "to show"] *To show forth, manifest, reveal, etc.*

ἐμφάνισω, fut. ind. of ἐμ-φανίζω.

(ἐμ-φυσάω·φυσῶ), 1. aor. ἐν-εφύσησα, v. n. [for ἐν-φυσάω; fr. ἐν, "on or upon"; φυσάω, "to blow" forth the breath, as opposed to simple breathing] *To blow upon.*

1. ἐν, neut. noun. and acc. sing. of εἶς.

2. ἐν, prep. gov. dat. only :

1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—2. Of time: a. *In, within, in the course of, during*:—ἐν ᾧ (suppl. χρόνῳ), *during the time that, while*; v. 7.—b. *On, upon*:—ἐν τῷ σαββάτῳ, *on the Sabbath*, xix. 31.—c. *In, at*; xi. 24.—3. Of the instrument, etc.: *With, by.*—4. Of the agent: *By.*—5. Of a number of persons: *Among*; ix. 16.—6. Of persons in whom something is regarded as residing, etc.; i. 48.—7. With verbs of motion, or implying motion, to denote going etc. *into* a place and doing something or being in it: κατέβαινεν ἐν τῇ κολυμβήθρῃ, *went down into the pool and remained in it for a shorter or longer time,*

v. 4; cf. δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, *hath given into his hand and hath left it in it*, iii. 35.—8. To form adverbial expressions:—ἐν κρυπτῷ, *in secret, secretly*, vii. 4.—9. Of a state or condition: *In.*

ἐνα, masc. acc. sing. of εἶς.  
ἐνέβριμῆσάμην, 1. aor. ind. of ἐμβριμάσθαι.

ἐνεπλήσθην, 1. aor. ind. pass. of ἐμπίπλημι.

ἐνεφύσησα, 1. aor. ind. of ἐμφυσάω.

ἐνθάδε, adv. *Hither.*

ἐνιαυτός, οὗ, m. *A year.*

ἐνίκησα, 1. aor. ind. of νικάω.

ἐνίψα, ἐνίψάμην, 1. aor. act. and mid. of νίπτω.

ἐντάφι-άζω, 1. aor. ἤνταφι-ᾶσα, v. n. [ἐντάφι-α, "funeral rites or obsequies"] ("To perform ἐντάφια"; hence) 1. *To prepare for burial*, viz. with spices, unguents, etc.—2. *To bury.*—N.B. In St. Matthew's Gospel this verb occurs in active force.

ἐντάφιᾶσαι, 1 aor. inf. of ἐνταφιάζω.

ἐντάφιασ-μός, μου, m. [for ἐνταφιαδ-μός; fr. ἐνταφιάζω = ἐνταφιάδ-σω, "to bury"] *A burial.*

ἐντέλλ-ομαι, f. ἐν-τελοῦμαι, 1. aor. ἐν-τε-ιλᾶμην, v. mid. [ἐντέλλ-ω (very rare), "to command"] With Dat. of person: 1. Act.: *To command,*



*enjoin*, something to one; to *command* one, etc., *that*, etc. : a. With Acc. of nearer Object; xv. 14 and 17.—b. Folld. by Objectival clause; viii. 5.—c. Folld. by *iva*; xv. 17.—2. Neut.: *To command, enjoin* or *bid*, one; xiv. 31.

ἐντετυλιγμένος, η, ον, P. perf. pass. of ἐντυλίσσω.

ἐντεῦθεν, adv.: 1. *From this place, hence*:—ἐντεῦθεν καὶ ἐντεῦθεν, *on this side and on that side*; xix. 18.—2. *Hence, from this source, etc.*; xviii. 36.

ἐντολ-ή, ἡς, f. [for ἐντελ-ή; fr. ἐντέλ-ω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment*.

ἐν-τυλίσσω (or ἐν-τύλλ-τω, f. ἐν-τύλλ-ω), 1. aor. ἐν-ετύλιξα, v. a. [ἐν, "without force"; τυλίσσω or τυλίττω, "to wrap, or roll, up"] *To wrap, or roll, up; to roll together*:—τὸ σουδάριον . . . χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον, *the napkin rolled up separately (and put) into one (or a single) place*, xx. 7.—Pass.: part. perf. ἐντετυλιγμένος.

ἐνυθα, 1. aor. ind. of νύσσω.

ἐνώπιον, adv. [adverbial neut. sing. of ἐνώπιος, "in one's presence"] With Gen.: *In the presence of, before*.

1. ἕξ; see ἐκ.

2. ἕξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἑξ-άγω, (f. ἐξ-δέξω), 2. aor.

ἐξ-ήγαγον, v. a. [ἐξ "out"; ἄγω, "to lead"] *To lead out* or *forth*.

ἐξέβαλον, 2. aor. ind. of ἐκβάλλω.

ἐξεκέντησα, 1. aor. ind. of ἐκκεντέω.

ἐξελεξάμην, 1. aor. ind. mid. of ἐκλέγω.

ἐξεληλύθα, ἐξεληλύθειν, perf. and pluperf. ind. of ἐξέρχομαι.

ἐξέλθω, 2. aor. subj. of ἐξέρχομαι.

ἐξελθών, οὔσα, όν, P. 2. aor. of ἐξέρχομαι.

ἐξέμαξα, 1. aor. ind. of ἐκμάσσω.

ἐξέμασσον, imperf. ind. of ἐκμάσσω.

ἐξένευσα, 1. aor. ind. of ἐκνέω.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-εληλύθα, 2. aor. ἐξ-ἤλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth*.

ἔξ-εστι, (f. ἔξ-εσται), v. impers. [ἐξ, denoting "completeness"; ἐστί (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful, or allowable; it is permitted, etc.*—N.B. This verb occurs twice in St. John's Gospel, and each time with clause as Subject.

(ἐξ-εταῖω, f. ἐξ-εταῶ, rarely ἐξ-εταῶ, p. ἐξ-ἤτακα), 1. aor. ἐξ-ἤτασα, v. a. [ἐξ, in "in-

tensive" force; *ἐτάζω*, "to test, examine"] ("To test, or examine, thoroughly;" hence) *To question closely.*

*ἐξετάσαι*, 1. aor. inf. of *ἐξετάζω*.

*ἐξέχεον*, imperf. ind. of *ἐκχέω*.

*ἐξ-ηγέομαι-ηγούμαι*, (f. *ἐξ-ηγήσομαι*), 1. aor. *ἐξ-ηγησάμην*, v. mid. [*ἐξ*, "out or forth"; *ηγέομαι*, "to lead"] ("To lead out or forth"; hence) *To relate, tell, reveal, disclose*; —at l. 18 supply *αὐτόν* after *ἐξηγήσατο*.

*ἐξηγησάμην*, 1. aor. ind. of *ἐξηγέομαι*.

*ἐξήλθον*, 2. aor. ind. of *ἐξέρχομαι*.

*ἐξηρχόμην*, imperf. ind. of *ἐξέρχομαι*.

*ἐξου-σία*, *σίας*, f. [for *ἐξου-σία*; fr. *ἐξόν*, *ἐξόντ-ος*, part. of impers. verb *ἐξεστί*, "it is permitted"] ("The being permitted" to do something; hence) With Inf.: *Power, ability, capability, capacity*, etc., to do, etc.

(*ἐξ-υπνίζω*), f. *ἐξ-υπνίσω*, v. a. [*ἐξ*, denoting "reversal"; *υπνίζω*, "to lull to sleep"] ("To reverse the lulling to sleep"; hence) *To awake one out of sleep, to wake one.*

*ἐξυπνίσω*, fut. ind. of *ἐξυπνίζω*.

1. *ἐξ-έω*, fut. ind. of *ἐχέω*.

2. *ἐξ-έω*, adv. [*ἐξ*, "out"]

*Outside, on the outside, out, away.*

*ἐσθ-ή*, *ἡς*, f. *ἡ* *ἑσθῆς*;—esp. of the Jewish Passover [prob. akin to Sans. *vrāt-a*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; *ἐ* is a prefix].

*ἐπ-αίρω*, (f. *ἐπ-ᾶρω*), 1. aor. *ἐπ-ῆρα*, v. a. [*ἐπ-ί*, "up"; *αίρω*, "to lift"] *To lift up, raise.*

*ἐπ-άνω*, adv. [*ἐπ-ί*, "upon"; *άνω*, "above"] ("Upon and above"; hence, of place, "on the upper part of, on the top of"; hence) Of degree, rank, etc.: With Gen.: *Above, higher than, etc.*

*ἐπαράς*, *ᾶσα*, av, P. 1. aor. of *ἐπαίρω*.

*ἐπαράτε*, 2. pers. plur. 1. aor. imperat. of *ἐπαίρω*.

*ἐπαρά-τος*, *τον*, adj. [*ἐπαρά-ομαι*, "to curse"] *Cursed, accursed, under a curse.*

*ἐπ-αύριον*, adv. [*ἐπ-ί*, "upon"; *αύριον*, "to-morrow"] *Upon to-morrow, on the morrow*;—in Gr. Test. only with the Dat. fem. art. (*τῇ*) preceding, so that in each instance *ἡμέρα* must be supplied.

*ἐπαντοφώρω*, see *αὐτόφωρος*.

*ἐπιδάλλον*, 2. aor. ind. of *ἐπιβάλλω*.

ἐπέθηκα, 1. aor. ind. of ἐπιτίθημι.

ἔπει, conj. *Since, seeing that, inasmuch as.*

ἐπ-αῖτα, adv. [ἐπ-ί, "in addition"; εἰτα, "then"] ("In addition then"; hence) *Then, thereafter, afterwards.*

ἐπενδύ-της, του, m. [ἐπενδύ-ω, "to put on over" something else] ("That which is put on over" something else; hence) *An outer tunic, over-tunic*;—translated in English Version "fisher's-coat," at xxi. 7.

ἐπερίσσευσα, 1. aor. ind. of περισσεύω.

ἐπ-ερωτάω -ερωτῶ, f. ἐπ-ερωτήσω, 1. aor. ἐπ-ηρώτησα, v. a. [ἐπ-ί, in "strengthening" force; ἐρωτάω, "to ask"] 1. *To ask; to ask, or enquire, of a person.*—2. With Acc. of person and Acc. of thing: *To ask a person of or about something; to enquire of a person about something; to ask one something.*

ἔπεισον, 2. aor. ind. of πίπτω.

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπέχρισα, 1. aor. ind. of ἐπιχρίω.

ἐπηρώτησα, 1. aor. ind. of ἐπερωτάω.

ἐπί, prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b)

*In, at.*—b. Of persons: *On, in the case of.*—2. With Dat.:

a. Of place: (a) *On, upon.*—(b) *In, at, against.*—b.

Of time: *On, upon.*—ἐπὶ τούτῳ, *on this, hereupon.*—3.

With Acc.: a. Of place: (a) *On, upon.*—(b) *At.*—(c) *To.*

—b. Of time: *At.*—c. In hostile sense: *Against.*—d.

Of persons: *As to, as regards or respects, towards, on or upon.*

ἐπίᾱσα, 1. aor. ind. of πιδζω.

ἐπι-βάλλω, f. ἐπι-βᾶλω, 2. aor. ἐπ-ἔβαλον, v. a. [ἐπί, "upon"; βάλλω, "to throw"]

With Acc. of nearer Object folld. by ἐπί and Acc.: *To throw, or cast, something on or upon.*

ἐπίγεια, ων, n. plur. [nent. plur. of ἐπίγειος, "of, or belonging to, the earth," used as Subst.] *Things pertaining to the earth, earthly things.*

ἐπι-δίδωμι, f. ἐπι-δώσω, 1. aor. ἐπ-έδωκα, v. a. [ἐπί, "to"; δίδωμι, "to give"] With Acc. of thing and Dat. of person: *To give something to some one.*

ἐπιδύω, fut. ind. of ἐπι-δίδωμι.

ἐπιθυμ-ία, ίας, f. [ἐπιθυμ-έω, "to long after, desire"] 1.

*An eager longing or desire.*—2. In bad sense: *Lust, evil desire.*

ἐπικατάρᾱ-τος, τον, adj.

[ἐπικατάρδ-ομαι, "to imprecate curses on"] ("With curses imprecated on" one; hence) *Accursed*;—at vii. 49 ἐπικατάρδοι, plur., is predicated of ὄχλος, sing., a noun of multitude.

ἐπὶ-κειμαι, v. mid. [ἐπί, "upon"; κείμαι, "to lie"] *To lie, or be laid, upon* or *on* something;—at xi. 38 strengthened by follg. ἐπί.

ἐπικείμενος, η, ον, P. of ἐπικειμαι.

ἐπιλεγόμενος, η, ον, P. pres. pass. of ἐπιλέγω.

(ἐπὶ-λέγω, v. a. [ἐπί, in "intensive" force; λέγω, "to call"] *To call* an object by some name).—Pass.: ἐπὶ-λέγ-ομαι, *To be called* or *named*.

ἐπὶ-μένω, f. ἐπὶ-μενῶ, 1. aor. ἐπ-έμενα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) *To continue* doing, etc.;—at viii. 7 folld. by part. in concord with Subject.

ἐπίον, 2. aor. ind. of πίνω.  
ἐπίπесών, οὔσα, όν, P. 2. aor. of ἐπίπτω.

ἐπὶ-πίπτω, (f. ἐπὶ-πεσοῦμαι), p. ἐπὶ-πέπτωκα, 2. aor. ἐπ-έπεσον, v. n. [ἐπί, "upon"; πίπτω, "to fall"] ("To fall upon"; hence) *To recline, or lean, upon*;—at xiii. 25 strengthened by follg. ἐπί.

ἐπίστευσα, 1. aor. ind. of πιστεύω.

ἐπιστράφεις, εἶσα, έν, P. 2. aor. pass. of ἐπιστρέφω.

ἐπιστράφῳσι, 3. pers. plur. 2. aor. subj. pass. of ἐπιστρέφω.

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) *To turn round, turn about*.—Mid.: ἐπι-στρέφομαι, 2. aor. pass. in mid. force, ἐπ-εστράφην, *To turn one's self round; to turn to God; to become or be converted*.

ἐπὶ-τίθημι, f. ἐπὶ-θήσω, (p. ἐπὶ-τέθεικα), 1. aor. ἐπ-έθηκα, 2. aor. ἐπ-έθην, v. a. [ἐπί, "upon"; τίθημι, "to put"] With Acc. of thing and Dat. or ἐπί: *To put, or place, upon; to lay upon*;—at xix. 2 supply, as Acc. of nearer Object, αὐτόν = στέφανον ἐξ ἀκανθῶν.

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-έτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Inf.: *To permit, suffer, allow* one to do, etc.;—at xix. 38 supply ἀραι τὸ σῶμα τοῦ Ἰησοῦ after ἐπέτρεψεν.

(ἐπὶ-χρίω), 1. aor. ἐπ-έχρισα, v. a. [ἐπί, "upon"; χρίω, "to anoint"] ("To anoint upon"; hence) *To lay something as an ointment upon, to anoint with*.

ἐπληρώθην, 1. aor. ind. pass. of πληρῶ.

ἐποίησα, 1. aor. ind. of ποίεω.

ἐπουράνιος, *ων*, n. plur. [neut. plur. of ἐπουράνιος, "heavenly," used as Subst.] *Heavenly things, things pertaining to heaven.*

ἐπυθόμην, 2. aor. ind. of πυθάνομαι.

ἐργάζομαι, (f. ἐργάσσομαι), 1. aor. εἰργάσάμην, v. mid. [ἐργον, "work"] 1. *To work, perform, do*; —at vi. 28; ix. 4 with cognate Acc.—2. Without nearer Object: *To work, to perform a work or works.*—3. P. perf. pass.: *Wrought, done, accomplished.*—Pass.: (ἐργάζομαι), p. εἰργασμαι, (1. aor. εἰργάσθην, 1. f. ἐργασθήσομαι).

ἐργον, *ον*, n. [root ἐργ, "to work"] 1. *Work.*—2. *A deed, act, action.*

ἐρευνᾶτε, 2. pers. plur. pres. imperat. of ἐρευνᾶω.

ἐρευνᾶω -ᾶ, (f. ἐρευνήσω), 1. aor. ἠρεύνησα, v. a. and n.: 1. Act.: *To search, search into, investigate.*—2. Neut.: *To search, make a search.*

ἐρεύνησον, 1. aor. imperat. of ἐρευνᾶω.

ἐρημος, *ον*, adj. Of places: *Lonely, solitary, desolate, desert.*—As Subst.: ἐρημος, *ον*, f. *A wilderness, desert, etc.*

ἐρμηνεύμενος, *η, ον*, P. pres. pass. of ἐρμηνεύω.

ἐρμ-ηνεύω, f. ἐρμηνεύσω, v. a. [Ἑρμῆς, "Hermes or Mercury"; the fabled messenger of the heathen deities of Greece and Rome, and the tutelary god of all skill and accomplishments] ("To act the part of Hermes about or in something"; hence) *To interpret.*—Pass.: ἐρμ-ηνεύομαι, *To be interpreted, to mean by interpretation.*

ἐρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.: 1. *To come, to go.*—2. Pres.; of an all but immediate future: *Will come, is, etc., coming*; iv. 25, etc.—3. Of things as Subjects: *To come = to be brought.*—4. Of time: *To come, arrive, etc.* [akin to Sans. *archha*, (fr. root *RICHH* or *RI*, "to go") = *ἐρχομαι*].

ἐρχόμενος, *η, ον*, P. pres. of ἐρχομαι.

ἐρωτάω -ᾶ, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα, v. a.: 1. With Acc. of person and Acc. of thing: *To ask one of, or about, something; to ask one something.*—2. *To ask, beg, request.*—3. Without Object: *To ask, request, make entreaty, etc.*—4. *To ask or question.*

ἐρωτήσον, 1. aor. imperat. of ἐρωτάω.

ἐρωτήσω, fut. ind. of ἐρωτάω. ἔσεσθ 2. pers. plur. fut. ind. of εἰμι.

ἐσκήνωσα, 1. aor. ind. of σκηνώω.

ἔσομαι, fut. ind. of εἰμι.

ἐσταυρώθην, 1. aor. ind. pass. of σταυρώω.

ἐσταύρωσα, 1. aor. ind. of σταυρώω.

ἔστηκα, perf. ind. of ἵστημι.

ἔστηκώς (contr. ἐστώς), νία, δε, P. perf. of ἵστημι.

ἔστην, 2. aor. ind. of ἵστημι.

ἐστί(ν), 3. pers. sing. pres. ind. of εἰμι.

ἐστράφην, 2. aor. ind. pass. of στρέφω.

ἐστώς; see ἔστηκώς.

ἐσφραγίστα, 1. aor. ind. of σφραγίζω.

ἐσχάτος, η, ον, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"] ("Outermost"; hence) 1. Of time, order, rank, etc.: *Last*:

—*ἡ ἐσχάτη ἡμέρα, the last day*, i. e. the day of judgment.—2. Of age: *Youngest*.—As Subst.: *ἐσχάτοι, ων*, m. plur.: With article: *The youngest*; viii. 9.

ἐσχίσθην, 1. aor. ind. pass. of σχίζω.

ἔσχον, 2. aor. ind. of ἔχω.

ἔσω, adv. [for εἰς-ω (ἐς, εἰς, "into")] *Within, inside*:—only at xx. 26.

ἔσω-θεν, adv. [ἔσω, "within"; suffix, -θεν = "from"] *From within*.

ἐτάραξα, 1. aor. ind. of ταρασσω.

ἐταράχθην, 1. aor. ind. pass. of ταρασσω.

ἐτέθην, 1. aor. ind. pass. of τίθημι.

ἐταθήκειν, pluperf. ind. of θήσκω.

ἐτελείωσα, 1. aor. ind. of τελειώω.

ἕτερος, α, ον, adj. *Other* of two; *another*.

ἐτήρουν, ἐτήρησα, imperf. and 1. aor. ind. of τηρέω.

ἔτι, adv.: 1. Of time: *Still, yet*.—2. *Further, beyond*, etc. [akin to Sans. *ati*, "beyond"].

ἐτοιμ-ᾱίω, f. ἐτοιμάσω, p. ἡτοιμάκα, 1. aor. ἡτοιμάσα, v. a. [ἐτοιμ-ος, "ready"] *To make or get ready, to prepare*.

ἐτοιμάσαι, 1. aor. inf. of ἐτοιμάζω.

ἐτοιμάσω, fut. ind. of ἐτοιμάζω.

ἐτολμα, contr. 3. pers. sing. imperf. ind. of τολμάω.

ἔτος, εὐς οὐς, n. *A year* [akin to Sans. *varsas*, "a year"].

εὐθέ-ως, adv. [εὐθύς, εὐθέ-ος, "straight"] ("After the manner of the *euthys*"; hence) Of time: *Straightway, forthwith, immediately*.

εὐθύνατε, 2. pers. plur. 1. aor. imperat. of εὐθύνω.

(εὐθ-ύνω, f. εὐθύνω), 1. aor. εὐθύνα, v. a. [εὐθ-ύς, "straight"] Of roads, etc.: *To make straight or direct*.

1. εὐθύς, εἰα, ὅ, adj. *Straight*.

2. εὐθύ-ς, adv. [1. εὐθύ-ς]  
Of time = εὐθέως.

εὐ-λογ-έω -ῶ, imperf. (εὐ-, and) ἡλόγγεον οὖν, f. εὐλόγησα, 1. aor. εὐλόγησα (and ἡλόγησα), v. a. [εὖ, "well"; λέγω, "to speak of";] ("To speak well of"; hence) *To bless*. —Pass.: εὐ-λογ-έομαι -οῦμαι, p. εὐλόγημαι, (1. aor. εὐλογήθη, 1. f. εὐλογηθῆσομαι).

εὐλογημένοι, η, ον, P. perf. pass. of εὐλογέω.

εὐρηκα, perf. ind. of εὐρίσκω.

εὐρήσω, 1. fut. ind. of εὐρίσκω.

εὐρίσκω, f. εὐρήσω, p. εὐρήκα, 1. aor. εὐρησα, 2. aor. εὐρον, v. a. irreg. [root εὑρ] 1. *To find*.—2. *To find out, discover*.

εὔρον, 2. aor. ind. of εὐρίσκω.

εὐρών, οὔσα, όν, P. 2. aor. of εὐρίσκω.

εὐχαριστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχάριστος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks*.

εὐχαριστήσας, ἄσα, αν, P. 1. aor. of εὐχαριστέω.

ἔφαγον, 2. aor. without present: *To eat*.

ἐφανέρωθην, 1. aor. ind. pass. of φανερώω.

ἐφανέρωσα, 1. aor. ind. of φανερώω.

ἔφην, 2. aor. ind. of φημί.

ἐφοβήθην, 1. aor. ind. pass. of φοβέω.

ἐφοβούντο, 3. pers. plur. contr. imperf. mid. of φοβέω; ix. 22.

Ἐφραΐμ, m. indecl. *Ephraim*; a city of Judaea mentioned only by St. John, and without any clue to its locality, except that it was near the wilderness or desert, i. e. probably the wild rocky country N.E. of Jerusalem.

ἐφύλαξα, 1. aor. of φυλάσσω.

ἐφώνησα, 1. aor. ind. of φωνέω.

ἐχάρην, 2. aor. ind. pass. of χαίρω.

ἐχθές, adv. [a lengthened form of χθές] *Yesterday*.

ἐχορτάσθην, 1. aor. ind. pass. of χορτάζω.

ἔχω, imperf. εἶχον, f. ἔξω and σχήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a. *To have* in the fullest sense of the word, *to possess*.

—b. Of a state or condition as Object: *To have, to be brought to, to be involved in*: λύπην, xvi. 22.—c. With Inf.: *To have power, be able, to do, etc.*—d. Of time: *To be arrived at, to reach*; viii. 57; ix. 21.—2. Neut. ("To have one's self"; i. e.) *To be* in a certain state; iv. 52;—at xi. 17 folld. by Acc. of duration of time [akin to Sans. root *śah*, "to sustain, support"].

ἔχων, οὔσα, ον, P. pres. of ἔχω.  
ἐώρακα, perf. ind. of ὁράω.  
ἐώρακαί, vĩa, ός, P. perf. of  
ὁράω.  
ἐώρων, contr. imperf. ind. of  
ὁράω.

ἕως, adv.: 1. Of time: a.  
*Until, till*;—sta. with Gen.:  
ἕως οὗ (supply χρόνου), *until  
the time that*, xiii. 38.—b.  
*While, whilst*.—2. Of order,  
*etc.*: With Gen.: *Until, up  
to*; viii. 9.—3. With Adv.:  
*As far as, until*.

ζάω, ζῶ, f. ζήσω and ζή-  
σομαι, (p. ζήκα), v. n. *To be  
alive, to live*:—ζῶν ἄρτος,  
*living bread*, i. e. the bread of  
life, a term applied by Jesus to  
Himself, vi. 51;—at iv. 10,  
ὕδωρ ζῶν, *living water*, has a  
two-fold meaning, viz. its  
ordinary acceptation of “flow-  
ing or stream-water,” as op-  
posed to that in pools, cisterns,  
*etc.*; and also the meaning of  
“the water of eternal life”; cf.  
Revelation xxi. 6.

Ζεβεδαῖος, ου, m. *Zebedee*;  
the husband of Salômē, and the  
father of James and John.

ζῆ, contr. 3. pers. sing. pres.  
ind. of ζάω.

ζῆ-λος, λου, m. [lengthened  
for ζε-λος; fr. ζέω, “to boil”]  
 (“That which boils”; hence)  
*Morally: Zeal*.

ζήσομαι, fut. ind. of ζάω.

ζητέω -ῶ, f. ζητήσω, (p.

ζητήκα), 1. aor. ἐζητήσα, v. a.:  
1. *To seek, look for*.—2.  
*To ask for, demand, require*.  
—3. With Inf.: *To seek, or  
endeavour, to do, etc.*—4.  
*To seek, search after, try to  
find, etc.*

ζήτη-σις, σιως, f. [length-  
ened from ζήε-σις; fr. ζητέω,  
“to seek”; hence, “to enquire  
into”] (“An enquiring into”  
something; hence) *An en-  
quiry, a questioning, etc.*

ζητούντες, nom. plur. masc.  
of contr. part. pres. of ζητέω.

ζητῶν, οὔσα, οὖν, contr. P.  
pres. of ζητέω.

ζύμη, ης, f. *Leaven*.

ζω-ή, ἡς, f. [ζάω, ζῶ, “to  
live”] (“That which lives”;  
hence) 1. *Life*.—2. With or  
without αἰώνιος: *Life eternal*.

ζῶν, ζῶσα, ζῶν, contr. part.  
pres. of ζάω.

ζω-ν-νύω (and ζώ-ν-νύμι), f.  
ζώσω, 1. aor. ἔζωσα, v. a. *To  
gird* [akin to Sans. root YU,  
“to bind”].

ζω-ο-ποιέω-ποιῶ, f. ζωοποιή-  
σω, v. a. [ζω-ός, “alive”; (o)  
connecting vowel; ποιέω, “to  
make”] *To make alive, cause  
to live, quicken*;—at v. 21 οὗς  
θέλει ζωοποιεῖ = ἐκείνους, οὗς  
θέλει, ζωοποιεῖ;—at vi. 68  
ζωοποιοῦν is put without a  
follg. Object.

1. η, conj.: 1. *Or*.—2.  
After comparative words:



*τίαν*.—3. Elliptically for οὐδὲν ἄλλο, ἢ, *Nothing else than*, i.e. *only*; xiii. 10: this is a very rare construction and occurs nowhere else in the Gr. Test.; some editions give εἰ μὴ ("except").

2. ἡ, fem. nom. sing. of dem. art. δ.

3. ἡ, fem. nom. sing. of rel. pron. δς.

4. ἡ, fem. dat. sing. of rel. pron. δς.

5. ἡ, 3. pers. sing. pres. subj. of εἰμι.

ἡγάγον, 2. aor. ind. of ἄγω.

ἡγάπησα, 1. aor. ind. of ἀγαπάω.

ἡγάπων, contr. imperf. ind. of ἀγαπάω.

ἡγεῖρα, 1. aor. ind. of ἐγείρω.

ἡγήρην, 1. aor. ind. pass. of ἐγείρω.

ἡγιάσα, 1. aor. ind. of ἀγιαζω.

ἡγιασμένος, η, ος, P. perf. pass. of ἀγιαζω.

ἡγόρασα, 1. aor. ind. of ἀγοράζω.

ἡγωνίζομην, imperf. ind. of ἀγωνίζομαι.

ἡδεῖν; see 1. εἶδω.

ἡδουσιν, 3. pers. plur. of ἡδεῖν.

ἡδη, adv.: 1. *Now, already*.

—2. *Presently, forthwith* (akin to Sans. *adya*, "to-day, now").

ἡδυνάμην, imperf. ind. of δυνάμηναι.

ἡθέλησα, ἡθέλων, 1. aor. and imperf. ind. of θέλω.

ἡκολούθησα, 1. aor. ind. of ἀκολουθέω.

ἡκολουθοῦν, contr. imperf. ind. of ἀκολουθέω.

ἡκουσα, 1. aor. ind. of ἀκούω.

ἡκούσθη; see ἀκούω.

ἡλειψα, 1. aor. ind. of ἀλείφω.

ἡλθον, 2. aor. ind. of ἔρχομαι.

\*Ἡλίας, ου, m. ("My God is Jehovah") *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. 2 Kings ii. 11; Malachi iv. 5.

ἡλικ-ια, ιας, f. [ἡλιξ, ἡλικ-ος, "of the same age"] ("The state, or condition, of the ἡλιξ;" hence, "the being of the same age" with another; hence, "age" generally; hence) *Mature age, man's estate, manhood*:—ἡλικίαν ἔχειν, *to have*, i.e. *to arrive at, man's estate*, ix. 21 and 23.

ἡλος, ου, m. *A nail*.

ἡλπικότε, 2. pers. plur. perf. ind. of ἐλπίζω.

ἡμαρτον, 2. aor. ind. of ἁμαρτάνω.

ἡμεῖς, ἡμῶν, ἡμῖν, plur. of ἐγώ.

ἡμελλον; see ἐμελλον.

ἡμέρα, ας, f. *Day*:—τῇ ἡμέ-

ρα τῇ τρίτῃ, *on the third day* (Dat. of "time when"), ii. 1; δύο ἡμέρας, *during, or for, two days* (Acc. of "Duration of time"), iv. 40.

ἦνεγκα, 1. aor. ind. of φέρω.

ἦνοιξα, 1. aor. ind. of ἀνοίγω.

ἦντληκώς, νία, ός, P. perf. of ἀντλέω.

ἤριστήσα, 1. aor. ind. of ἀριστῶ.

ἤρμένος, η, ον, P. perf. pass. of αἰρώ.

ἤρνησάμην, 1. aor. ind. of ἀρνέομαι.

\*Ἡσαίας, ου, m. ("Help of Jehovah") *Hesaias, or Isaiah*; the great evangelical prophet, who lived between 760 and 698 B.C.

ἡσθίνει, contr. 3. pers. sing. imperf. ind. of ἀσθενέω.

ἦτησα, 1. aor. ind. of αἰτέω.

θάλασσα, ης, f. *The sea*:—θάλασσα τῆς Γαλιλαίας, *the Sea of Galilee*, called also the Sea of Tiberias, from Tiberias, a city near it; and the Lake of Gennesareth, from Gennesareth, a district in its immediate neighbourhood; see Τιβερίας [prob. akin to Sans. root TRAS, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

θάνατος, ατον, m. [θαν, root of θνήσκω, "to die"] *Death*.

θαρσείτε; see θαρσέω.

θαρσ-έω -ώ, (f. θαρσήσω), v. n. [θάρσ-ος, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσ-ε-ιτε (plur.), *Be of good courage, take good cheer*.

θαυμάζω, f. θαυμάσω, p. τεθαύμακα), 1. aor. ἐθαύμασα, v. n. and a. [for θαυμάτ-σω; fr. θαῦμα, θαύματ-ος, "wonder"] 1. Neut.: *To wonder, marvel, be astonished*.—2. Act.: *To wonder, etc., at*.

θαυμασ-τός, τή, τόν, adj. [for θαυματ-τός; fr. θαυμάζω (= θαυμάτ-σω), "to wonder at"] ("To be wondered at"; hence) *Wonderful, wondrous, marvellous*.

θε-άομαι -ώμαι, f. θεάσομαι, 1. aor. ἐθεασάμην, p. τεθέαμαι, v. mid. with 1. aor. pass. ἰθεῖσθην [θεί-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see, behold*.

θεασάμενος, η, ον, P. 1. aor. of θεάομαι.

θεάσασθε, 2. pers. plur. 1. aor. imperat. of θεάομαι.

θεῖναι, 2. aor. inf. of τίθημι. θέλ-ημα, ἡμᾶτος, n. [θέλ-ω, "to will"] *Will, wish, etc.*

θέλω, a shortened form of ἰθέλω; see ἰθέλω.

Θεός, οὔ, m. *God*;—see ό, no. 1. a. (e) [akin to Sans. *deva*; cf. Lat. *deus*].

θε-ο-σεβ-ής, ές, adj. [Θε-ός,

"God"; (o) connecting vowel; σέβ-ομαι, "to reverence, worship"] *God-reverencing, God-worshipping.*

θεράπ-εὺω, f. θεράπ-εύσω (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a. [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραιψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εύομαι, p. τεθεράπευμαι, 1. aor. ἐθεράπεύθην, (f. θεράπευθήσομαι).

θερ-ῖω, f. θερίσω (and θερ-ῖω), 1. aor. ἐθερίσα, v. a. and n. [θέρ-ος, "summer"; hence, "harvest"] ("To harvest"; hence) 1. Act.: *To reap something*, iv. 38; where θερίζειν, δ etc. = θερίζειν ἐκεῖνο, δ, etc. —2. Neut.: *To reap*, i. e. to perform the work of reaping, iv. 36 and 37.

θερισ-μός, μοῦ, m. [for θεριδ-μός; fr. θερίζω (= θερίδ-σω), "to reap"] ("A reaping"; hence) *Reaping time, harvest.*

θερμαινόμενος, η, ον, P. pres. mid. of θερμαίνω.

(θερμ-αίνω, f. θερμᾶνω, 1. aor. ἐθέρμηνα and ἐθέρμᾶνα, v. a. [θερμ-ός, "hot"] *To make hot; to heat, warm.*—Mid.): θερμαίνομαι, *To warm one's self.*

θεωρ-ῶω-ω, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα, v. a. and n. [θεωρ-ός, "a be-

holder"] 1. Act.: ("To be a θεωρός of"; hence) a. *To see, behold.*—b. *To perceive, observe, etc.*—2. Neut.: ("To be a θεωρός"; hence) *To behold, look on, be a spectator.*

θεωρήσῃ, θεωρήσῃσι, 3. pers. sing. and plur. 1. aor. subj. of θεωρέω.

θεωρῶν, οὔσα, οὖν, contr. P. pres. of θεωρέω.

θεωρῶσι, 3. pers. plur. pres. subj. of θεωρέω.

θῆ, 3. pers. sing. 2. aor. subj. of τίθημι.

θή-κη, κης, f. [θη, a root of τί-θη-μι, "to put or place"] ("A thing pertaining to putting or placing" anything in; hence) Of a sword: *A scabbard, sheath.*

θήσω, fut. ind. of τίθημι.

θλίψις, εως, f. [for θλίβ-σις; fr. θλίβ-ω, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(θνή-σκω, f. θανούμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die.*—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root θαν, akin to Sans. root HAN, "to strike, to kill"].

θρέμ-μα, μάτος, n. [for τρέφ-μα; fr. τρέφ-ω, "to rear, nurse"] ("That which is reared, a nursling"; hence) Plur.: *Cattle, esp. sheep and goats.*

**θρηνέω** -ω, *f.* **θρηνήσω**, *v. n.* [**θρηνέω**-ος, "a dirge"] ("To sing a **θρῆνος**"; hence) *To wail, lament, etc.*

**θρηνήσω**, fut. ind. of **θρηνέω**.  
**θρίξ**, **τριχός** (mostly plur.), *f.* **Hair**, usually that on the head [akin to Sans. root **DRIH**, "to grow"; and so "the growing thing"; cf. *lat. cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

**θυγάτηρ**, **ἄρεος ἄρτος**, *f.* **A daughter** [akin to Sans. *duhitṛ-i*, "a daughter"; fr. root **DUH**, "to milk"; and so, literally, "a milker"].

**θύρα**, *as, f.* **A door** [akin to Sans. *dvara*, "a door, a gate"].

**θύρ-ωρ-ός**, *ov, m.* [**θύρ-α**, "a door"; **ωρ-α**, "care"] ("He who has care or charge of the door"; *i. e.*) **A porter, door-keeper.**

**θύση**, 3. pers. sing. 1. aor. subj. of **θύω**.

**θύω**, *f.* **θύσω**, *p.* **τέθυκα**, 1. aor. **έθύσα**, *v. a.* ("To offer" in sacrifice, "to sacrifice"; hence) *To kill, slay.*

**θῶ**, 2. aor. subj. of **τίθημι**.

**\*Θωμάς**, *ā, m.* ("Twin") **Thomas**, called also **Didymus**; one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India; see **Διδύμος**.

**\*Ἰακώβ**, *m. indecl.* ("Heel-catcher, or Supplanter") **Jacob**; son of Isaac, and brother of Esau.

**ἰάομαι** -ωμαι, *p.* **ἰάμαι**, 1. aor. **ἰάθην**, 1. *f.* **ἰάθισμαι**, *v. mid. and pass.*: 1. *Mid.*: *To heal.*—2. *Pass.*: *To be healed.*

1. **Ἴθε**, imperat. of **ἰδον**.

2. **Ἴθε**, adv. [strictly 2. pers. sing. imperat. of **ἰδον**; see **ἰδω**] *See! look! lo! behold!*

**ἴδιος**, *a, ov, adj.* ("Pertaining to one's self"; hence) 1. **Private.**—2. **Own, one's, etc., own.**—As Subst.: *a.* **ἴδιοι**, *ov, m. plur.* *One's, etc., own people, etc.; those belonging to one, etc.*—*b.* (a) **ἴδια. ov, n. plur.**: *One's, etc., own things or property; that which belongs to one, etc.*—(b) *One's, etc., own house or home.*—*c.* **ἴδιον, ov, n. sing.**: *One's, etc., own, what belongs to one, etc.*

**ἰδοῦ**, adv. [strictly 2. pers. sing. imperat. of **ἰδόμεν**, 2. aor. mid.; see **ἰδω**] *See! look! lo! behold!*

**ἰδω**, subj. of **ἰδον**.

**ἰδών, οὔσα, όν**, *P. of ἰδον*.

**ἱερ-εύς, έως**, *m.* [**ἱερ-ά**, "offerings, sacrifices"] ("He who attends to, or makes, **ἱερά**;" hence) **A priest.**—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites; see *Λευίτης*.

*ἱερ-όν, οὔ*, n. [neut. of *ἱερ-ός*, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

\**ἱεροσόλυμα*, *ων*, n. plur. *Jerusalem*; see *ἱερουσόλημ*.

\**ἱεροσόλυμ-ῖτης*, *ῖτου*, m. [*ἱεροσόλυμ-α*, "Jerusalem"] *A man of Jerusalem*.

\**ἱερουσόλημ*, n. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

\**Ἰησοῦς*, *οὔ*, m. ("The Lord, He delivers";—or "Whose help is Jehovah") *Jesus Christ*, the incarnate son of God, the Saviour of mankind.

*ἰ-μάς*, *μάντρος*, m. ("That which binds or fastens"; hence) *A leathern strap or thong*;—at i. 27 used of a strap fastening the sandal to the foot [akin to Sans. root *si*, "to bind"].

*ἱμάτ-ιον*, *ῖον*, n., dim. only in form [obsol. *ἱμα* (= *εἶμα*), *ἱμάτ-ος*, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment*.—2. Plur.: *Clothes or garments in general*.

*ἱματισμένος*, *η, ον*, P. perf. pass. of a verb *ἱμαρίζω*, "to clothe" (perhaps found only in Gr. Test. and in the fore-

going form) *Clothed, wearing clothes*.

*ἴνα*, conj. with Subj. *That, in order that*.

\**ἱορδάνης*, *ου*, m. ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

\**Ἰουδαία*, *ας*, *Ἰουδαῖος*, *ων*; see *Ἰουδαῖος*.

\**Ἰουδ-αῖος*, *αῖα*, *αῖον*, adj. [*Ἰούδ-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa*; iii. 22.—As Subst.: a. *Ἰουδαῖος*, *ου*, m. *A man of Judah or Judæa*; a Jew;—Plur.: *The Jews*.—b. *Ἰουδαία*, *ας*, *ῖ*, *Judah or Judæa*; iv. 47, etc.

\**Ἰούδας*, *α*, m. ("Celebrated or Praised") *Judas*, one of the twelve Apostles, who treacherously betrayed his Master; see *Ἰσκαριώτης*.

*ἴσθι*, pres. imperat. of *εἶμι*.

\**Ἰσ-καριώτ-ης*, *ου*, m. *Is-carriot*; i.e. "man of Kerioth," a town of Judah.

*ἴσος*, *η, ον*, adj. *Equal*.

\**Ἰσραήλ*, m. indecl. ("God-wrestling or God's Prince") *Israel* (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-

Zerka), and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*—Hence, ἰσραηλ-ῖτης, ἱτου, m. *A man of Israel, an Israelite.*

ἰστη-μι, f. στήσω, p. ἵστηκα, 1. aor. ἕστησα, 2. aor. ἕστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: *To make to stand; to set, place, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor. *To stand* [akin to Sans. root *sthā*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

ἰσχύσα, 1. aor. ind. of ἰσχύω.

ἰσχύ-ω, (f. ἰσχύσω), p. ἰσχύκα, 1. aor. ἰσχύσα, v. n. [ἰσχύς, ἰσχύ-ος, “strength”] (“To have *ισχύς*”; hence) 1. *To be strong in body or health.*—2. With Inf.: *To have power, or be able, to do, etc.*

ἰχθύς, ὅς, m. *A fish.*

\*ἰωάννης, ου, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, one of the twelve Apostles, and the writer of the Gospel and of the three Epistles bearing his name, and also of the Apocalypse or Revelation. He is supposed to have died in the 68th year after

the death of Christ, and the 35th after the destruction of Jerusalem.

\*ἰωνᾶς, ᾱ, m. (“Dove”) *Jonas*; the father of Simon Peter.

\*ἰωσήφ, m. indecl. [(prob.) “He—i. e. God—gives increase”] *Joseph*: 1. The dearly-loved son of the patriarch Jacob, sold by his brethren to Ishmaelite merchants, and carried by them into Egypt, where he arrived, after various trials, at the highest dignity under Pharaoh, and thus became the instrument of preserving the lives of his father and brethren and their households in the seven years’ famine which he had foretold. When the promised land came into the possession of the Israelites, Joseph’s bones were buried in Shechem, which became the inheritance of his descendants. With reference to the woman of Samaria’s statement at iv. 12, cf. Gen. xxxiii. 19; Acts vii. 16; Joshua xvi.; xvii.; xxiv. 32.—2. The husband of the Virgin Mary.—3. A man of Arimathea, who begged of Pilate the body of Jesus and laid it in a tomb which he had prepared for himself.

καί γώ for καὶ ἐγώ. *And I; I too or also; see ἐγώ.*

**καθαίρω**, (f. **καθαίρω**, p. **καθαίρω**), v. a. ("To purify"; hence) Of a vine: *To clear* of dead branches, *to prune*, etc. [akin to Sans. root **चुड्**, "to purify"].

**καθαρίσ-μός**, **μου**, m. [for **καθαρίδ-μός**; fr. **καθαρίζω** (= **καθαρίδ-σω**), "to cleanse"] *A cleansing, purification.*

**καθαρός**, **ή**, **όν**, adj. *Pure, clean* [from same root as **καθαίρω**; see **καθαίρω**].

**καθ-ίζομαι**, (f. **καθ-εδούμαι**, later **καθ-έθησομαι**), v. mid. [**καθ** (see **κατά**), "down"; **ίζομαι**, "to sit"] *To sit down, seat one's self, take one's seat.*

**καθιζόμενος**, **η**, **ον**, P. pres. of **καθίζομαι**.

**καθ-ημαι**, v. mid. [**καθ** (see **κατά**), "down"; **ημαι**, "to sit"] *To sit down, to be seated, to sit.*

**καθ-ίζω**, f. **καθίσω**, p. **κεκαθήκα**, 1. aor. **ἐκάθησα**, v. n. [**καθ** (see **κατά**), "down"; **ίζω** (neut.), "to sit"] *To sit down, to be seated, to sit.*

**καθίσας**, **ἄσα**, **αν**, P. 1. aor. of **καθίζω**.

**καθ-ώς**, adv. [**καθ** (see **κατά**), "according to"; **ώς**, "as"] *According as, just as.*

**καί**, conj. and adv.: 1. Conj.: *And*;—**καί . . . καί**, *both . . . and*.—2. Adv.: a. *Even*.—b. *Also, too*.—c. *For, for of a truth*.

**Καϊάφας**, **α**, m. *Caiaphas*, appointed High Priest of the Jews by Valerius Gratus the procurator of Judæa in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa.

**καινός**, **ή**, **όν**, adj. *New*, in the fullest meaning of the word.

**καιρός**, **ού**, m.: 1. *An appointed time or season*.—2. *A particular time or season.*

**Καῖσαρ**, **ἄρος**, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of Augustus, till the time of Adrian, A.D. 117—138, when Augustus came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. John's Gospel *Cæsar* denotes Tiberius, the third emperor [akin to Sans. *keśa*, "hair"; and so, "Hairy One," as born with much hair on the body].

**καί-τοι**, adv. [**καί**, "and"; **τοι**, "indeed"] *And indeed*;—with **γε** added, *καίτοιγε*, and yet indeed.


**καίτοις**; see **καίτοι**.

**καίω**, (f. **καύσω**, p. **κέκαυκα**), v. a.: 1. Act.: a. *To burn, kindle, set on fire.*—b. Of a lamp: *To light.*—2. Pass.: **καίομαι**, p. **κέκαυμαι**, (1. aor. **ἐκαύθην**), 1. fut. **καυθήσομαι**: a. *To be burned, to be destroyed by fire.*—b. Part. pres.: ("Set on fire"; hence) Of a lamp: *Burning, bright-shining.*

**κάκει** for **καλ ἐκεῖ**; see **ἐκεῖ**.

**κάκεινα**, **κάκεινος** for **καλ ἐκεῖνα**, **καλ ἐκείνος**; see **ἐκείνος**.

**κακ-ο-ποι-ός**, **όν**, adj. [**κακ-ός**, "evil"; (o) connecting vowel; **ποι-έω**, "to do"] *Doing evil.*—As Subst.: **κακοποιός**, **οὔ**, m. *An evil-doer; a criminal, a malefactor.*

**κάκός**, **ή**, **όν**, adj. *Bad* of its kind, *evil.*—As Subst.: **κάκόν**, **οὔ**, n. *A bad thing; an evil, wickedness.*  Comp.: irreg. **χείρων**.

**κάκ-ός**, adv. [**κάκ-ός**, "bad"] ("After the manner of the **κακός**"; hence) Of language, *etc.*: *Badly*, i. e. *in an unbecoming or disrespectful way, disrespectfully*, etc.; xviii. 23.

**καλέω -ω**, f. **καλέσω** (and **καλῶ**), p. **κέκληκα**, 1. aor. **ἐκάλεσα**, v. a.: 1. *To call, call to one's self, summon*, etc.—2. *To call, or invite, to an entertainment, etc.*—3. With double Acc.: *To call one that*

which is denoted by the second Acc.;—in Pass. with Noun. after verb, *To be called* something.—Pass.: **κἀλλέομαι οὔμαι**, p. **κέκλημαι**, 1. aor. **ἐκλήθην**, 1. f. **κληθήσομαι**.

**κἀλ-ός**, **ή**, **όν**, adj. ("Beautiful, fair"; hence) *Good, excellent.*

**κἀλ-ώς**, adv. [**καλ-ός**, good"] ("After the manner of the **καλός**"; hence) *Well, rightly, correctly.*

**κάν** for **καλ ἄν**: 1. *And if.*—2. *Even if.*

**Κανᾶ**, f. indecl. *Cana*; a village of Galilee, the scene of our Lord's first miracle. Its site is not certainly known.

\***Καπερναδούμ**, f. indecl. (prob. "Village of Nahum, i. e. of consolation") *Capernaum* (now *Tell-Húm* = "The ruined heap of camels"); a flourishing city on the shores of the Sea of Galilee or Lake of Gennesareth.

**καρδ-ία**, **ίας**, f. *A heart*, both in proper and figurative sense [akin to Sans. *hrid*, "heart"; cf. Lat. *cor*, *córd-is*].

**καρπ-ός**, **οὔ**, m. Of trees, the soil, *etc.*: *Fruit, produce*, etc. [by some referred to **ἀρπ**, root of **ἀρπάζω**, "to seize," *etc.*, with **κ** as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others



akin to Sans. root  $\text{च॒रि}$ , "to ripen"; and, so, "that which is ripened"].

$\kappa\acute{\alpha}\tau\acute{\alpha}$  (before a soft vowel  $\kappa\alpha\tau'$ , before an aspirated vowel  $\kappa\alpha\theta'$ ), prep. gov. gen. and acc.: 1. With Gen.: a. *Down*.—b. *Against*.—2. With Acc.: ("Down"): a. Distributively: With numerals: *By*;—with a numeral repeated, such numeral being regarded in the second instance as an indeclinable word dependent on the prep.:  $\epsilon\iota\varsigma\ \kappa\alpha\theta'\ \epsilon\iota\varsigma$ , *one by one, one after another*, viii. 9.—b. *According to, in accordance with, after*:— $\kappa\alpha\tau\grave{\alpha}\ \sigma\acute{\alpha}\rho\kappa\alpha$ , *according to, or after, the flesh*, viii. 15:  $\kappa\alpha\tau'\ \delta\nu\omicron\mu\alpha$ , *according to, or by, name*.—c. Of time: *At, on*.

$\kappa\acute{\alpha}\tau\acute{\alpha}\text{-}\beta\alpha\acute{\iota}\nu\omega$ , f.  $\kappa\acute{\alpha}\tau\acute{\alpha}\text{-}\beta\acute{\eta}\sigma\omicron\mu\alpha\iota$ , p.  $\kappa\acute{\alpha}\tau\acute{\alpha}\text{-}\beta\acute{\epsilon}\beta\eta\kappa\alpha$ , 2. aor.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\beta\eta\nu$ , v. n. [ $\kappa\alpha\tau\acute{\alpha}$ , "down";  $\beta\alpha\acute{\iota}\nu\omega$ , "to go"] *To go, or come, down; to descend*.

$\kappa\acute{\alpha}\tau\acute{\alpha}\beta\alpha\acute{\iota}\nu\omega\nu$ , ουσα, ον, P. pres. of  $\kappa\acute{\alpha}\tau\acute{\alpha}\beta\alpha\acute{\iota}\nu\omega$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\beta\acute{\alpha}\varsigma$ , ἄσα, ἄν, P. 2. aor. of  $\kappa\acute{\alpha}\tau\acute{\alpha}\beta\alpha\acute{\iota}\nu\omega$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\beta\acute{\epsilon}\beta\eta\kappa\alpha$ , perf. ind. of  $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\beta\eta$ , 3. pers. sing. 2. aor. subj. of  $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\beta\eta\theta\iota$ , 2. aor. imperat. of  $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\beta\omicron\lambda\text{-}\acute{\eta}$ , ἦς, f. [for  $\kappa\alpha\tau\alpha\beta\alpha\lambda\text{-}\acute{\eta}$ ; fr.  $\kappa\alpha\tau\alpha\beta\acute{\alpha}\lambda\text{-}\lambda\omega$ , "to throw down; to lay" as

a foundation] ("A laying" as a foundation; hence) 1. *A foundation*.—2. *A beginning, commencement*.

( $\kappa\acute{\alpha}\tau\text{-}\acute{\alpha}\gamma\gamma\acute{\nu}\omega\mu\iota$  and  $\kappa\acute{\alpha}\tau\text{-}\acute{\alpha}\gamma\gamma\acute{\nu}\omega$ , f.  $\kappa\alpha\tau\text{-}\acute{\alpha}\xi\omega$ ), 1. aor.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\zeta\alpha$ , v. a. [ $\kappa\alpha\tau\acute{\alpha}$ , in "augmentative" force;  $\acute{\alpha}\gamma\gamma\acute{\nu}\omega\mu\iota$ , "to break"] *To break thoroughly or to pieces*.—(Pass.:  $\kappa\alpha\tau\text{-}\acute{\alpha}\gamma\gamma\acute{\nu}\omega\mu\alpha\iota$ , p.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\gamma\mu\alpha\iota$ , with p. act. in pass. force  $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\gamma\alpha$ , 1. aor.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\chi\theta\eta\nu$ ), 2. aor.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\alpha\gamma\eta\nu$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\text{-}\kappa\epsilon\iota\mu\alpha\iota$ , (f.  $\kappa\acute{\alpha}\tau\acute{\alpha}\text{-}\kappa\epsilon\acute{\iota}\sigma\omicron\mu\alpha\iota$ ), v. mid. [ $\kappa\acute{\alpha}\tau\acute{\alpha}$ , "down";  $\kappa\epsilon\acute{\iota}\mu\alpha\iota$ , "to lie"] 1. *To lie down on something*.—2. *To lie sick*.

$\kappa\acute{\alpha}\tau\acute{\alpha}\kappa\epsilon\acute{\iota}\mu\epsilon\nu\omicron\varsigma$ , ἡ, ον, P. pres. of  $\kappa\acute{\alpha}\tau\acute{\alpha}\kappa\epsilon\acute{\iota}\mu\alpha\iota$ .

$\kappa\acute{\alpha}\tau\alpha\text{-}\kappa\rho\acute{\iota}\nu\omega$ , f.  $\kappa\acute{\alpha}\tau\alpha\text{-}\kappa\rho\acute{\iota}\nu\omega$ , 1. aor.  $\kappa\acute{\alpha}\tau\text{-}\acute{\epsilon}\kappa\rho\acute{\iota}\nu\alpha$ , v. a. [ $\kappa\alpha\tau\acute{\alpha}$ , "against";  $\kappa\rho\acute{\iota}\nu\omega$ , "to judge"] ("To judge against"; hence) *To condemn*.

$\kappa\acute{\alpha}\tau\acute{\alpha}\lambda\acute{\alpha}\beta\eta$ , 3. pers. sing. 2. aor. subj. of  $\kappa\alpha\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ .

$\kappa\acute{\alpha}\tau\acute{\alpha}\text{-}\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , f.  $\kappa\alpha\tau\alpha\text{-}\lambda\acute{\eta}\psi\text{-}\omicron\mu\alpha\iota$ , p.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\phi\alpha$ , 2. aor.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\acute{\alpha}\beta\omicron\nu$ , v. a. [ $\kappa\alpha\tau\acute{\alpha}$ , in "strengthening" force;  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , "to take"] 1. *To take, or lay, hold of; to seize upon*.—2. *To catch, discover, detect*.

—3. Of darkness: *To overtake, come upon, etc.*—4. *To comprehend, understand*.—Pass.:  $\kappa\alpha\tau\alpha\text{-}\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\mu\alpha\iota$ , p.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$ , 1. aor.  $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\phi\theta\eta\nu$  and  $\kappa\alpha\tau\text{-}\acute{\epsilon}\lambda\eta\phi\theta\eta\nu$ .

κατὰ λείπω, f. κατα-λείπω, (p. κατα-λείποινα), v. a. [κατά, in "strengthening" force; λείπω, "to leave"] *To leave behind* one. — Pass.: κατα-λείπομαι, p. κατα-λείμμαι, 1. aor. κατ-ελείφθην, (1. fut. κατα-λειφθήσομαι).

κατὰφέγγεται; see κατέφᾶγον, at end.

κατέβην, 2. aor. ind. of καταβαίνω.

κατελημμένος, η, ον, P. perf. pass. of καταλαμβάνω.

κατελήφθην, 1. aor. ind. pass. of καταλαμβάνω.

κατελείφθην, 1. aor. ind. pass. of καταλείπω.

κατ-έφαγον, 2. aor. without a present, v. a. [κατ-ά, in "augmentative" force; έφαγον; see έφαγον] *To eat up entirely, to devour*, whether in a literal or a figurative sense. — N.B. In the Septuagint and also in the Gr. Test. a form κατ-εφάγομαι occurs as a fut. mid.

κατ-ηγορεύω, f. κατηγορήσω, 1. aor. κατ-ηγόρησα, v. a. (another form of κατ-αγορεύω) [κατά, "against"; άγορεύω, "to harangue in the assembly"] ("To harangue in the assembly against"; hence, "to speak against"; hence) With Gen.: *To accuse, denounce*, etc.

κατηγορεύω, f. έας, f. [κατ ηγορεύω, "to accuse"] ("An accusing"; hence) *An accusation, charge*.

κατήγορος, ου, m. [id.] *An accuser*.

κάτω, adv. [κάτ-δ, "down"] *Downwards, down*.

\*Κεδρών (indecl. in Gr. Test. and LXX; but in Josephus with Gen. ώνος), m. ("Black, Gloomy") *Cedron*; a stream, or water-course, passing through a valley of the same name, and eventually emptying itself into the Dead Sea.

κείμαι, f. κείσομαι, v. mid. *To lie, or be laid*, anywhere [akin to Sans. root छि, "to lie, lie down"].

κείμενος, η, ον, P. pres. of κείμαι.

κειρίλα, as, f.: 1. Sing.: *A cord, band*, esp. of a bedstead. — 2. Plur.: *Bands, swathings, grave-clothes*.

κεκλεισμένος, η, ον, P. perf. pass. of κλείω.

κεκοίμῃται, 3. pers. sing. perf. ind. pass. of κοιμάω.

κεκοπήκα, perf. ind. of κοπιάω.

κεκοπήκως, υία, ός, P. perf. of κοπιάω.

κέκρᾶγα, perf. ind. of κράζω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κέρμα, μάτος, n. [κερ, a root of κείρω, "to cut small"] ("That which is cut small"; hence) Of money: *Small coin, small change*. — The name had its origin in the circum-

stance that in the earlier and ruder ages small pieces were cut or clipped from the larger pieces of money for the purpose of making up a required weight or sum.

κερμάτιο-της, τοῦ, m. [for κερματίδ-της; fr. κερματί(ω = κερματίδ-σω, "to deal in κέρματα or small coin"] *A dealer in small change, a money-changer.* All money paid into the treasury of the temple was required to be in Jewish coin. Hence the presence of the money-changers in the temple, who gave small change—(half-shekels and gerahs)—for the larger coins, or for foreign monies brought by Jews who resided in other lands and came from time to time to Jerusalem.

κεφάλ-ῆ, ῆς, f. *A head* [akin to Sans. *kapd-as*, "a head"].

κήπος, ου, m. *A garden.*

κή-ουρ-ός, οὔ, m. [κή-ος, "a garden"; οὔρ-ος, "a keeper, guard," etc.] *A keeper of a garden; also, a gardener.*

\*Κηφᾶς, ᾱ, m. ("Rock") *Cephas*; a name given by Christ to His Apostle Peter.

κίνη-σις, σιως, f. [lengthened from κινε-σις; fr. κινέ-ω, "to move"] *A moving.*

κλαίω, f. κλαύσω and κλαύσομαι, 1. aor. ἐκλαυσα, v. n. *To weep, lament, bewail.*

κλαίων, οὔσα, ον, P. pres. of κλαίω.

κλά-σμα, σμάτος, n. [κλά-ω, "to break"] ("That which has been, or is, broken"; hence) *Of food: A fragment, broken piece.*

κλείω, (f. κλείσω, p. κέ-κλεικα), 1. aor. ἐκλείσα; v. a. *To shut.*—Pass.: (κλείομαι, p. κέκλειμαι and) κέκλεισμαι, 1. aor. ἐκλείσθην, (1. fut. κλεισθήσομαι).

κλέπ-της, του, m. [κλέπ-τω, "to steal"] ("One who steals"; hence) *A thief.*

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἐκλεψα, v. a. [root κλεπ] *To steal.*

κληθήση, 2. pers. sing. 1. fut. ind. pass. of καλέω.

κλη-μα, μάτος, n. [for κλά-μα; fr. κλά-ω, "to break off," esp. the luxuriant shoots of the vine] ("That which is broken off"; hence) *A vine-twig, vine-shoot, vine-branch; —at xv. 2 and 5 used figuratively of Christ's people.*

κλη-ρος, ρου, m. ("That which is broken"; hence) *A lot, as formed by a fragment of pottery, a broken twig, etc.* [akin to Sans. root *ṛkṣ*, in pass. "to be broken"].

κλίνας, ᾱσα, αν, P. 1. aor. of κλίνω.

κλῖ-νω, (f. κλῖνῶ), p. κέ-κλῖκα, 1. aor. ἐκλῖνα, v. a. *To bend, incline, bow the head,*

*etc.* [akin to Sans. root *चि*, "to lean"].

\**Κλωπᾶς*, *ā*, m. *Clōpas* (otherwise *Clōdphas*); another name for Alphæus, the brother of Joseph the husband of Mary the mother of Jesus, and the father of James the Less.

*κοιλ-ία*, *ias*, f. [*κοιλ-ος*, "hollow"] ("The condition or quality of the *κοίλος*"; hence, "hollowness"; hence) 1. *The belly*.—2. Of women: *The womb*.

(*κοι-μάω* *μῶ*, f. *κοιμήσω*, v. n. : 1. Act. : *To put, or lull, to sleep*).—2. Pass. : *κοι μάομαι* *μῶμαι*, p. *κεκοίμημαι*, 1. aor. *ἐκοιμήθην*, 1. fut. *κοιμηθήσομαι* : a. *To be put to sleep*.—b. *To fall asleep, to sleep* [akin to Sans. root *चि*, "to lie down"; whence also *κείμαι*].

*κοιμ-ησις*, *ήσεως*, f. [*κοιμ-δομαι*, "to sleep"; see *κοιμάω*, no. 2, b.] *A sleeping, sleep*.

*κόκκος*, *ov*, m. *A grain* of a fruit, plant, *etc.*

*κολλῦβ-ιστής*, *ιστοῦ*, m. [*κόλλυβ-ος*, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer*.

*κόλπος*, *ov*, m. *A bosom, breast* : *ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*, *reclining, or leaning, on the bosom of Jesus*. The foregoing expression refers to the mode of

reclining on couches at meals in ancient times. On each couch there were commonly three persons. They lay with the upper part of the body resting on the left arm, the head a little raised, the back supported by cushions, and the limbs either stretched out at full length or a little bent. The feet of the upper occupant of each couch came behind the back of the second, while those of the second were extended in like manner behind the back of the third, a pillow being placed between the second and third. The head of each of the two lower occupants of the couch was opposite to the bosom of the person immediately above him; so that if either of them wanted to speak to the person above, especially if secrecy was desired, it was necessary to lean on his bosom. Probably the enquiry which St. John addressed to Jesus was intended not to be overheard.

*κολυμβή-θρα*, *θρας*, f. [for *κολυμβά-θρα*; fr. *κολυμβά-ω*, "to dive"] ("That which is made for diving"; hence, "a swimming bath"; hence) *A pool* of water. See *Ξιλωδάμ*.

*κομψότερον*, comp. adv. [adverbial neut. of *κομψός* in the force of "nice, fine"] ("More nicely,"

*etc.*; hence) With respect to health: *In better health, better*:—*κομψότερον ἔσχε*, *was better or became better*, iv. 52: cf., in Lat., *belle habere* and *belle esse*, “to be well”; English colloquial expression, “to be nicely.”

*κοπ-ιάω* -ιάω, f. *κοπιᾶσω*, p. *κεκοιᾶκα*, 1. aor. *ἐκοιᾶσα*, v. n. [*κόπ-ος*, “weariness”] (“To be in a state of *κόπος*”; hence) *To be weary, grow tired*.

*κόπ-ος*, ov, m. [*κόπ-τω*, “to beat”] (“A beating”; hence, “suffering”; hence, “toil, trouble”; hence) *Labour attended with trouble*.

*κόσμος*, ov, m. (“Order, arrangement”; hence, from its perfect order, *etc.*) *The world*, i. e. a. *The universe*.—b. *The world in which we live, the earth*:—*ἀρχὸν τοῦ κόσμου τούτου*, *the ruler of this world*, i. e. Satan.—c. *The inhabitants of the world, men, mankind*.—d. *Worldly persons; the unrenewed or unregenerated among mankind*.—e. *The great majority of people, an immense number*, xii. 19.—f. *The present state of existence as opposed to eternal life*, xii. 25.

*κόφινος*, ov, m. *A basket*.

*κραββάτος*, ov, m. *A couch or bed* [said to be a word of Macedonian origin; cf. Lat. *grabātus*].

*κράζω*, f. *κεκράξομαι*, p. *κράγα*, 1. aor. *ἐκράξα*, v. n. *To cry out, call out aloud* [prob. akin to Sans. root *क्रुञ्*, “to cry out”].

*κράνιον*, ov, n. *A skull* [akin to *κράα*, Sans. *çiras*, “a head”].

*κρατ-έω* -έω, f. *κρατήσω*, p. *κεκράτηκα*, 1. aor. *ἐκράτησα*, v. a. [*κράτ-ος*, “power”] (“To get into one’s power”; hence, “to lay hold of”; hence) *To retain*.—Pass.: *κρατ-έσθαι* -οῦμαι, p. *κεκράτημαι*, 1. aor. *ἐκρατήθην*, 1. fut. *κρατηθήσομαι*.

*κραυγ-ᾶζω*, f. *κραυγᾶσω*, 1. aor. *ἐκραύγασα*, v. n. [*κραυγ-ή*, “a crying out”] *To cry out*.

*κριθ-ίνος*, ινη, ινον, adj. [*κριθ-ή*, “barley”] *Of, or pertaining to, barley; made of barley, barley-*.

*κρί-μα*, μάτος, n. [*κρί*, root of *κρίνω*, “to judge”] 1. *A judging, judgment*.—2. *A sentence*.—3. *Condemnation*.

*κρίνω*, f. *κρίνῶ*, p. *κέκρικα*, 1. aor. *ἐκρίνα*, v. n. and a. (“To separate”; hence, “to pick out, choose”; hence) 1. Neut.: a. *To decide, determine*.—b. *To form a judgment or opinion*.—2.

Act.: a. With cognate Acc.: *To judge a judgment; i. e. to form, arrive at, a judgment, conclusion, opinion, etc.*—b.

*To judge, bring to trial, try, etc.*—c. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—Pass.: κρι-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root कृ, “to pour out”].

κρι-σις, σιως, f. [κρι, root of κρι-νω, “to judge”] 1. *Judgment, power or right of judging.*—2. *Judgment or sentence:*—κρίσιν ποιεῖν, to (make, i. e.) pass judgment or sentence, v. 27.—3. *Judgment, condemnation.*—4. *A cause, or ground, of condemnation or punishment.*

κρυπ-τός, τή, adj. [for κρυπ-τός; fr. κρυβ, root of κρύπτω, “to hide”] (“Hidden”; hence) *Secret*;—for ἐν κρυπτῷ, see ἐν, no. 8.

(κρύπτω, f. κρύψω, p. κέκρυφα, v. a.) *To hide, conceal.*—Pass.: (κρύπτομαι), p. κέκρυμαι, (1. aor. ἐκρυφθην, 1. fut. κρυφθήσομαι), 2. aor. ἐκρύβην.

(κυκλ-ῶω -ῶ, f. κυκλώσω, p. κεκύκλωκα), 1. aor. ἐκύκλωσα, v. a. [κύκλ-ος, “a circle”] *To form a circle round, to encircle, to surround, come around.*

κυκλώσας, ἄσα, αν, P. 1. aor. of κυκλῶω.

(κύπτω, f. κύψω, p. κέκυφα), 1. aor. ἐκύψα, v. a. *To stoop forwards, to bend down.*

κύρι-ος, ου, m. [κύρι-ος, “possessing supreme power”] (“One possessing supreme power”; hence) 1. Of men: *A lord, master, etc.*—2. With or without article: *THE LORD*; i. e. Christ.

κύψας, ἄσα, αν, P. 1. aor. of κύπτω.

κώ-μη, μης, f. (“A thing—or place—for lying down or sleeping”; hence) *A village*, as a dwelling place [akin to Sans. root कृ, “to lie down, to sleep”].

λάβειν, 2. aor. inf. of λαμβάνω.

λάβετε, 2. pers. plur. 2. aor. imperat. of λαμβάνω.

λάβη, 3. pers. sing. 2. aor. subj. of λαμβάνω.

λάβω, 2. aor. subj. of λαμβάνω.

λάβών, οὔσα, όν, P. 2. aor. of λαμβάνω.

λαγχάνω, f. λήξομαι, p. εἴληχα (poet. λέλογχα), 2. aor. ἐλάχον, v. n. *To draw, or cast, lots.*

\*Λᾱζᾱρος, ου, m. (a late form of Eleazar = “God is helper”) *Lazarus*; the brother of Mary and Martha, raised from the dead by Jesus.

λάθ-ρα, adv. [λαθ, root of λανθάνω, to lie hid] *Secretly, in secret, in a secret or hidden manner.*

λάλ-ῶω -ῶ, f. λαλήσω, p.

λεάλληκα, 1. aor. ἐάλλησα, v. n. and a.: 1. Neut.: a. *To speak, to utter speech*.—b. *To talk, converse*.—2. Act.: a. *To speak, utter by speech, utter*.—b. *To speak of, tell, publish, etc.*—Pass.: λᾶλ-έσμαι, -οῦμαι, p. λεάλλημαι, 1. aor. ἐλάληθην, 1. f. λαληθήσομαι [perhaps akin to ΛΑΨ, “to use the tongue”].

λαλήσω, fut. ind. (ix. 21), and 1. aor. subj. (xii. 49) of λαλέω.

λάλ-ιά, ἴās, f. [λαλ-έω, “to speak”] (“A speaking”; hence) *Speech*.

λάλῶν, οὔσα, οὖν, contr. P. pres. of λαλέω.

λα(μ)βάνω, f. λήψομαι, p. ἐλήφα, 2. aor. ἔλαβον, v. a.: 1. *To take*.—2. *To receive*: for construction of ἐκ τοῦ πληρώματος after ἐλάβομεν at i. 16, see ἐκ, no. 9;—at vii. 39 οὖ is the nearer Object after λαμβάνειν, and is in the gen., instead of acc., by attraction to Πνεύματος [strengthened fr. root λαβ, akin to Sans. root LABH, “to obtain”].

λαμπ-άς, ἄδος, f. [λάμπ-ω, “to shine, be bright”] (“The shining, or bright, thing”; hence) *A torch*.

λαός, οὔ, m.: 1. *The people*.—2. *The Jewish people or nation*; xi. 50.

λατρε-ία (trisyllable), as, f. [for λατρευ-ία; fr. λατρεύ-ω,

“to work for hire”] (“A working for hire”; hence) *Service*.

λάχωμεν, 1. pers. plur. 2. aor. subj. of λαγχάνω; xix. 24. On the hortatory force of the 1st person plur. subj. see ἀγωμεν, in ἄγω.

λεγόμενος, η, ον, P. pres. pass. of λέγω.

λέγω, imperf. ἔλεγον, (f. λέξω, p. ἔλεχα), v. n. and a.: 1. Neut.: a. *To speak, open one's mouth in speech*.—b. *Of writings, etc.*: *To say, declare*.

—c. *To say* what is the case: σὺ λέγεις, thou sayest, i. e. thou speakest rightly, yes, xviii. 37:—καλῶς λέγετε, ye say well or speak rightly, xiii.

15.—2. Act.: a. *To say*;—mostly with clause as Object.

b. *To speak, tell*.—c. *To call by name*; *to call for or upon*.

—d.: (a) With double Acc.: *To call* one that which is denoted by the second Acc.—

(b) In Pass. with a Nom.: *To be called* something:—ἄνθρωπος λεγόμενος Ἰησοῦς, a man called Jesus, i. e. whose name is Jesus, ix. 11; cf., also, iv.

25, etc.:—also with Acc. follg. when an Acc. has preceded:

εἰς πόλιν λεγομένην Συχάρ, to a city called Sychar, i. e. of which the name is Sychar, iv.

5.—e. *To tell, mention, speak of or about*; with Acc. of nearer Object and Dat. of remote Object.—f. *To say* with a

particular meaning; *to meus, intend.*—Pass.: λέγομαι, (p. λέλεγμαι, 1. aor. ἐλέχθη, 1. f. λεχθήσομαι).

λέγων, ουσα, ον, P. pres. of λέγω.

λελάληκα, perf. ind. of λαλέω.

λελουμένος, η, ον, P. perf. pass. of λούω.

λέντιον, ον, n. [Gr. form of Lat. *linteum*] *A linen cloth, napkin, towel.*

\*Λευί-της, του, m. [for Λευί-της; fr. \*Λεῦις ("a binding or garland"), *Levi*; the third son of Jacob, whose descendants through Gershom, Kohath, and Merari (Numbers iii. 17 sqq.) held by divine appointment the lower offices of the Jewish ministry; see Numbers i. 50 sqq.; iii. 9; viii. 15; xviii. 2] ("A man or descendant of Levi"; i.e.) *One of the tribe of Levi, a Levite*; see *ιερεύς*.

λευκ-ός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White*.—As Subst.: λευκά, ών, n. plur. *White garments*, xx. 12 [akin to Sans. root *BUCH*, "to shine"].

λησ-τής, του, m. [for ληισ-τής = ληιδ-τής; fr. ληίζομαι (= ληιδ-σομαι), "to plunder"] ("One who plunders"; hence) *A robber*.

λήψομαι, fut. ind. of λαμβάνω.

λιθ-άζω, 1. aor. ἐλθᾶσα, v. a. [λιθ-ος, "a stone"] *To cast stones at, to stone.*

λιθᾶσαι, 1. aor. inf. of λιθάζω.

λιθᾶσων, 3. pers. plur. 1. aor. subj. of λιθάζω.

λιθ-ίνος, ίνη, ίνον, adj. [λιθ-ος, "a stone"] *Of or made of stone, stone.*

λιθοβολῖσθαι, pres. inf. pass. of λιθοβολέω.

λιθ-ο-βολ-έω -ῶ, 1. aor. ἐλithobόλησα, v. a. [for λιθ-ο-βᾶλ-έω; fr. λιθ-ος, "a stone"; (o) connecting vowel; βᾶλ, a root of βᾶλλω, "to throw"] ("To throw stones at"; hence) *To stone to death*; cf. *Levit. xx. 10*.—Pass.: λιθ-ο-βολ-έομαι -οῦμαι, 1. fut. λιθοβοληθήσομαι.

λίθος, ον, m. *A stone.*

λιθ-ό-στρωτος, στρωτον, adj. [λιθ-ος, "a stone"; (o) connecting vowel; στρωτός, "spread, covered"] ("Stone-spread, stone-covered"; hence) *Paved with stones or tessellated work*.—As Subst.: λιθ-όστρωτον, ον, n. *A tessellated, or mosaic, pavement*. Such a pavement Julius Caesar carried about with him in his expeditions, according to Suetonius. The Roman governors in foreign countries seem to have also had such pavements, whereon their tribunals were erected; see, also, Γαββᾶθᾶ.



λέγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A saying, report, account, story, tale.*—2. *Speech, discourse, word*; —Plur.: *Words, conversation.*—3. *Word*, i. e. doctrine declared by word of mouth, etc. —4. *Command, order, precept, word*, as something made known by speaking.—5. Of Jesus Christ: With art. prefixed: *THE WORD*, as He who makes God known to man.

λέγχη, ης, f. *A spear, lance.*  
λοιδορ-έω -ῶ, (f. λοιδορήσω, p. λελοιδορήκα), 1. aor. ἐλοιδορήσα, v. a. [λοιδορ-ος, "abusive"] *To be abusive to; to abuse, rail at, revile.*

(λούω, f. λούω, 1. aor. ἐλουσα), v. a. *To wash.*—Pass.: λούομαι, p. λέλουμαι, (1. aor. ἐλούσθην and ἐλούσθην).

λυθῆ, 3. pers. sing. 1. aor. subj. pass. of λύω.

λυθῆναι, 1. aor. inf. pass. of λύω.

λύκ-ος, ου, m. *A wolf* [acc. to some, akin to Sans. root LUP, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. vrika, "a wolf"; fr. root VRAÇH, "to tear," and so "the tearer"; cf. Lat. lup-us].

λύπ-έω -ῶ, (f. λύπῃσω), p. λελύπηκα, 1. aor. ἐλύπησα, v.

a-[λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λύπ-έομαι -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθήσομαι, *To be grieved; to sorrow, etc.*  
λύπ-η, ης, f. *Grief, sorrow, pain of mind.*

λυπηθήσομαι, 1. fut. ind. pass. of λυπέω.

λύσῃτε, 2. pers. plur. 1. aor. imperat. of λύω.

λύσω, 1. aor. subj. of λύω.

λύχ-νος, νου, m. ("The shining thing"; hence) *A lamp, a light*;—at v. 35 applied figuratively to John the Baptist [akin to Sans. root EUCH, "to shine"; cf. λευκός].

λύ-ω, f. λύσω, p. λέλυκα, 1. aor. ἐλύσα, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy*, whether literally or figuratively.—Pass.: λύ-ομαι, p. λέλυμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root LŪ, "to cut"].

Μαγδαλ-ηνή, ηνῆς, f. adj. [Μαγδάλ-α, "Magdala" (now "the village of Mejdal"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst., with art.: *The woman of Magdala, the Magdalene.*

μαθ-ητής, ητου, m. [μανθ-ᾶν, "to learn"; through root μαθ] ("A learner"; hence) *A*

*disciple*; esp. a disciple of Christ.

μαθόν, οὔσα, ἐν, P. 2. aor. of μαθάνω.

μαίνομαι, (f. μαθήσομαι and μανοῦμαι, p. μέμνημι), v. mid. *To be mad or frenzied; to be out of one's mind, to be beside one's self.*

μακάριος, α, ον, also ος, ον, adj. *Blessed, happy.*

μακράν; see μακρός.

μακ-ρός, ρά, ρόν, adj. *Long*, whether in space or time.—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root MAH, originally MAGH, "to be great"].

μάλ-λον, comp. adv. [fr. Pos. μάλ-α, "very, exceedingly"] *More, in a higher degree* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root MAH; see μακρός].

\*Μάλχος, ου, m. ("Counsellor") *Malchus*; a servant of the High Priest; xviii. 10.

μαρθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root MATH, "to churn"; hence, "to agitate" in the mind].

\*μάννα, n. indecl. ("A portion") *Manna*; the food miraculously provided for Israel in the wilderness; the portion

which God assigned to each man per day being a homer, the tenth part of an ephah; cf. Exod. xvi. 15 *sqq.*

\*Μάρθα, ης, f. ("Lady, Mistress") *Martha*; the sister of Mary and Lazarus

\*Μάρτυς, ας, f. ("Rebellion") *Mary*: 1. The sister of Mary the mother of Jesus, the wife of Cleōpas (called by St. Luke Cleōpas, in some editions Cleōpas) and the mother of James the Less and Joses, xix. 25.—2. The Magdalene; see Μαγδαληνή.—3. The sister of Martha and Lazarus; xi. 1, *etc.*

μαρτυρ-έω -ῶ, f. μαρτυρήσω, p. μεμαρτύρηκα, 1. aor. ἐμαρτύρησα, v. n. [μαρτυς, μαρτύρος, "a witness"] *To witness, to bear witness or testimony.*

μαρτυρήσω, fut. ind. and 1. aor. subj. of μαρτυρέω.

μαρτυρ-ία, ιας, f. [μαρτυς, μαρτύρος, "a witness"] ("A thing pertaining to a μαρτυς"; hence) *Testimony, evidence, witness.*

μαρτυρῶν, οὔσα, οὖν, contr. P. pres. of μαρτυρέω.

μαστιγ-ῶ -ῶ, f. μαστιγῶσω, 1. aor. ἐμαστιγῶσα, v. a. [μάστιξ, μαστίγος, "a scourge"] *To scourge with rods, etc.*

μάχ-αιρά, αιρᾶς, f. *A sabre or sword* [like μάχομαι, "to fight"; akin to Sans. makh-a, "a warrior"; and so "the

thing for fighting," or "the warrior's weapon"].

μάχ-ομαι, f. μαχέσσομαι, μαχέσσομαι, μαχοῦμαι, p. μεμάχημαι, μεμάχεσμαι, v. mid. irreg. *To fight* [root μαχ, akin to Sans. *makh-a*, "a warrior"].

μεγάλη, μεγάλη, nom. and dat. fem. sing. of μέγας.

μεγάλου, masc. gen. sing. of μέγας, vi. 18.

μεγάλων, masc. gen. plur. of μέγας, xxi. 11.

μέγ-ας, ἄλη, α, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—6. Of the wind, etc.: *Great, violent*.—7. In importance, etc.: *Great, important, etc.* ~~Comp.~~ Comp.: μείζων; (Sup.: μέγιστος) [from same root as μακρός; see μακρός].

μεθερμηνεύόμενος, η, ον, P. pres. pass. of μεθερμηνεύω.

(μεθ-ερμηνεύω, v. a. [μεθ (see μετά), denoting "change"; ἐρμηνεύω, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate*.—Pass.: μεθ-ερμηνεύομαι.

(μεθύ-σκω, f. μεθύσω, v. a. [μεθύ-ω, "to be drunken"] "To cause to be drunken";

i. e. "To make drunk or intoxicated").—Pass.: μεθύσκομαι, (p. μεμέθυσμαι), 1. aor. ἐμέθυσθην, (1. fut. μεθυσθήσεται), *To drink freely, to get or be drunk*.

μείζων, ζον, comp. adj.; see μέγας at end.

μεινότε, 2. pers. plur. 1. aor. imp. of μένω.

μέλει; see μέλω.

μέλλω, imperf. ἐμελλον and ἡμελλον, f. μελλήσω, (1. aor. ἐμέλλησα), v. n. With Inf.: *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "will."

μέλλων, οὔσα, ον, P. pres. of μέλλω.

(μέλω, f. μελήσω, p. μεμέληκα, 1. aor. ἐμέλησα, v. n. *To be an object of care or interest*.—In Greek authors generally, and always in Gr. Test.) Impers.: μέλει, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at x. 13, and xii. 6, μέλει and ἐμελεν respectively contain their Subject within their own meaning: viz. μέλημα.

μεμαρτύρηκα, perf. ind. of μαρτυρέω.

μεμίσηκα, perf. ind. of μίσέω. μέν, conj. *Indeed, on the one hand*:—μέν . . . δέ, *on the one hand . . . on the other hand*.

**μέν-τοι**, adv. [**μέν**, "indeed"; **τοι**, enclitic particle used in "strengthening force"] *In truth, indeed, at any rate, however.*

**μένω**, f. **μενῶ**, (p. **μεμένηκα**), 1. aor. **ἔμεινα**, v. n.: 1. *To wait, remain.*—2. *To tarry, continue.*—3. *To abide, dwell.*

**μέρ-ος**, **εὸς οὖς**, n. [obsol. **μέρω**, "to portion out," through root **μερ**] ("That which is portioned out"; hence) 1. *A part, share.*—2. Of locality: *A part, side of anything.*

**μέσ-ος, η, ον**, adj.: 1. *Middle.*—As Subst.: *The middle, the midst.*—2. *In the midst.*—3. With Gen.: (Midway between, i. e.) *In the midst of*; i. 26 [akin to Sans. *madh-yas*, "middle"; cf., also, Lat. *medius*].

**μεσ-ὸν -ὸν**, (f. **μεσῶσω**), v. n. [**μέσ-ος**, "middle"] *To be at the middle*:—**μεσούσης τῆς ἑορτῆς**, (*the feast being at the middle*; i. e.) *in the middle of the feast*, Gen. abs., vii. 14.

\***Μεσσίας**, **ος**, m. ("Anointed One," i. e. One anointed to some office with holy oil, as were kings, prophets, and priests) *Messias*; a name more particularly given by the Jews to that expected son of David, who according to their notions was to be a temporal king and deliverer.

It belongs, however, especially to Jesus Christ as claimed by Himself in his conversation with the woman of Samaria (iv. 25, 26); for He was anointed with the unction of the Holy Ghost and of power (Acts x. 38; see, also, Psalm xlv. 7; Isaiah lxi. 1; Hebrews i. 9), of which the ceremonial oil was merely typical.

**μεστός, ῃ, ὄν**, adj. With Gen.: *Full of, filled with.*

**μεσῶν**, **ούσα, οὖν**, contr. P. pres. of **μεσῶω**.

**μετά** (before a soft vowel **μετ'**, before an aspirated vowel **μεθ'**), prep. gov. gen. and acc.: 1. With Gen.: a. *With, together with.*—b. *In the midst of, amid.*—c. *Among, amongst.*—2. With Acc.: *After.*

**μετά-βαίνω**, f. **μετα-βήσομαι**, p. **μετα-βέβηκα**, 2. aor. **μετ-έβην**, v. n. [**μετ**, denoting "change"; **βαίνω**, "to go"] 1. *To go, or pass, from one place or state to another.*—2. *To go away, depart.*

**μεταβέβηκα**, perf. ind. of **μεταβαίνω**.

**μεταβῆ**, 3. pers. sing. 2. aor. subj. of **μεταβαίνω**.

**μεταβηθι**, 2. aor. imperat. of **μεταβαίνω**.

**μεταξύ**, adv. Of time: *Meanwhile*:—**ἐν τῷ μεταξύ**, *in the meanwhile, meantime.*

**μετρη-τής, τοῦ**, m. [lengthened fr. **μετρε-τής**; fr. **μετρέω**,

"to measure"] ("A measurer") At Athens this was the same as the ἀμφορεύς, the common liquid measure containing about 9 gallons English, and hence translated *ārkin*. The Roman amphora held about two-thirds of the ἀμφορεύς, i. e. about 6 gallons. μέτρον, τρου, n. *A measure* [akin to Sans. root *Ṁā*, "to measure"].

μή, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impression; also, in independent clauses, containing a command, entreaty, warning, or expressing a wish or fear.—b. In combinations: (a) εἰ μή, *If not*; i. e. *except*.—(b) εἰ δὲ μή, *But if not*.—(c) οὐ μή, *Not by any means, by no means*.—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and μή is not rendered into English.—2. Conj.: a. *That not*.—b. *Lest*.

μη-δέ, conj. [μή, "not"; δέ, "and"] *And not, nor, neither*:—μή . . . μηδέ, *not . . . nor, not . . . neither*.

μηδ-είς, μηδε-μία, μηδ-έν, num. adj. [μηδ-έ, "not even"; εἷς, "one"] *Not even one, not one, none*.—As Subst.: μηδεῖς, ένος, m. *No one, nobody*.

μηδένα, acc. sing. of μηδεῖς, as Subst., viii. 10.

μηκ-έτι, adv. [μή, "not"; έτι, "any more"] *Not any more, no more, no longer*.

μηνύσῃ, 3. pers. sing. 1. aor. subj. of μηνύω.

μηνύω, f. μηνύσω, (p. μεμήνυκα), 1. aor. ἐμήνυσα, v. a. *To disclose, make known, give information about*.

μή-ποτε, adv. [μή, "not"] in interrogative force (see μή, no. 1. d.); *where* in intensive force, as used in interrogations] In questions to which a negative reply is expected, μήποτε being not rendered into English:—μήποτε ἀληθῶς ἔγνωσαν οἱ ἀρχοντες, *do the rulers know of a truth that?* etc. = *the rulers do not know of a truth—do they?*—that, etc.

μή-τηρ, τέπος τέπος, f. *A mother* [akin to Sans. *mātri*, fr. root *Ṁā*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

μία, μίῃ, nom. and dat. sing. fem. of εἷς.

μι-άω, (f. μιᾶνῶ, p. μεμίαγκα), v. a. ("To stain," etc.; hence) *To pollute, defile*.—Pass.: (μιαίνομαι), p. μεμίασμαι and μεμίαιμαι, 1. aor. ἐμιάνθην [akin to Sans. root *MIH*, "to sprinkle"].

μιανθῶσι(ν), 3. pers. plur. 1. aor. subj. pass. of μιᾶω.

μῖγ-μα, μάτος, n. [μῖγ, root of μίγ-νῦμι, "to mix"] ("That which is mixed"; hence) *A mixture.*

μικρός, δ, ὅν, adj. *Little*; — in St. John's Gospel only of time: μικρὸν χρόνον, for a little time, acc. of "Duration of time"; vii. 38; xii. 35.

Comp.: μικρ-ότερος; (Sup.: μικρ-ότατος).

μῆ-μνή-σκειν, (f. μνήσκειν), p. μνήσκειν, 1. aor. ἐμνήσθην, v. mid. To call to mind, remember [akin to Sans. root मन्, "to remember"].

μῖσ-έω -ω, f. μίσῃω, p. μίσσηκα, 1. aor. ἐμίσησα, v. a. [μῖσ-ος, "hatred"] ("To have μῖσος of or towards"; hence) *To hate.*

μισθός, οὔ, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense.*

(μισθω-τός, τή, τόν, adj. [lengthened from μισθω-τός, fr. μισθό-ω, "to hire"] *Hired.* — In Gr. Test. only as Subst.) μισθωτός, οὔ, m. *A hired servant.*

μίσων, οὔσα, οὖν, contr. P. pres. of μίσέω.

μνη-μεῖον, μείου, n. [μνη, root of μι-μνή-σκω, "to remind"] ("That which reminds"; hence, "a memorial" of any kind; hence, of one dead) *A monument, a tomb*; cf. Lat. mon-umentum, fr. mon-eo.

μνημον-εύω, (f. μνημονεύσω, p. ἐμνημόνευκα), 1. aor. ἐμνημόνευσα, v. n. [μνήμων, μνήμων-ος, "mindful"] ("To be μνήμων"; hence) *To bear in mind, recollect, remember.*

μοιχε-ία, (as trisyll.), f. [μοιχε-ύω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοιχέυσα, v. a. [μοιχ-ός, "an adulterer"] 1. Act.: *To commit adultery with a woman.* — 2. Pass.: *Of a woman: μοιχ-εύομαι, 1. aor. ἐμοιχέυθην, To have adultery committed with her.* — N.B. With the exception of two passages, μοιχεύω occurs in Gr. Test. only as neut. verb.

μον-ή, ἡς, f. [for μεν-ή; fr. μένω, "to remain"] ("A remaining or staying"; hence) *A place for remaining in*; i. e. *a mansion, dwelling, abode.*

μον-ο-γεν-ής, ἐς, adj. [μόν-ος, "only"; (ο) connecting vowel; γεν, root of γεν-νέω, "to beget"] *Only-begotten.*

μόνον, adv. [adverbial neut. of μόνος, "only"] *Only.*

μόνος, η, ον, adj. *Only, alone.*

μύρον, ον, n. *An unguent, sweet ointment of any kind.*

\*Μωσῆς, ἑως, m. ("Water-saved One"; or, else, with re-

ference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

\**Ναζαρέθ*, f. indecl. *Nazareth*; a city of Galilee, of which the Arabic name is *En-Nāsirah*.

*Ναζαρηνός, ηνή, ηνόν*, adj. [*Ναζαρ-δ*, another form of *Ναζαρέθ*; see *Ναζαρέθ*] *Of*, or *belonging to*, *Nazara* or *Nazareth*; *Nazarene*.

*Ναζωραῖος, α, ον*, another form of *Ναζαρηνός*.—As Subst.: *Ναζωραῖος, ον, m.* *A man of Nazareth, a Nazarene*.

\**Ναθαναήλ*, m. indecl. ("Gift of God") *Nathanael*; a man of Cana in Galilee, and a disciple of Jesus. By some he is considered to have been the same person as St. Bartholomew.

*ναί*, a particle used in strong affirmations. *Yes, even so, verily*.

*νᾱ-ός, οῦ, m.* [for *ναί-ός*; fr. *ναί-ω*, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place, abode"; but in use restricted to a dwelling for a god; hence) 1. *A temple*.—2. *The temple at Jerusalem*.

*νάρδος, ον, f.* *Nard, spike-nard*.

*νεκρός, ποῦ, m.*: Sing.: *One dead, a dead person*;—

in St. John's Gospel only Plur.: *The dead*;—at v. 25 used figuratively of those who are spiritually dead [akin to Sans. root *नाच्*, "to perish"; in part. perf. pass. "dead"]. *νεκῆκα, perf. ind. of νεκᾶω*.

*νέ-ος* (i. e. *νέφ-ος*), *α, ον*, adj. *New* [akin to Sans. *नाव-α*, "new"; cf. Lat. *nov-us*].

*νεύω*, (f. *νεύσω*, p. *νέενκα*), 1. aor. *ἔνευσα*, v. n.: 1. *To nod with the head*.—2. *To beckon*.

*νικ-ᾶω -ᾶ, f.* *νικήσω*, p. *νέ-νικηκα*, 1. aor. *ἔνικησα*, v. a. [*νικ-η*, "victory"] *To gain the victory over; to vanquish, overcome, conquer*.

*Νικ-ό-δημος, δήμου, m.* [*νικ-ᾶω*, "to conquer"; (o) connecting vowel; *δῆμος*, "the people"] ("Conqueror of the people") *Nicodemus*; a Pharisee, called "a ruler of the Jews," who held that remarkable conversation with Jesus which is given by St. John at ch. iii. After the crucifixion he brought "a mixture of myrrh and aloes, about a hundred pound weight," for the purpose of embalming the body of Jesus, xix. 39.

*νικ-τήρ, τῆρος, m.* [*νικ*, root of *νικ-τω*, "to wash"] ("A washer"; hence) *A washing vessel, a basin*.

*νίπ-τω*, (f. *νίψω*), 1. aor.

ἐνίψα, v. a.: 1 Act.: *To cleanse by washing, to wash*.—2. Mid.: νίπ-τομαι. f. νίψομαι, 1. aor. ἐνίψαμην, *To cleanse by washing, to wash* for one's self or on one's own part [prob. akin to Sans. root *NIJ*, "to cleanse"; cf. the earlier form of the word *νί(ξω)*.

νίψαι, 1. aor. imperat. mid. of νίπτω; ix. 7.

νίψάμενος, η, ον, P. 1. aor. mid. of νίπτω.

νίψασθαι, 1. aor. inf. mid. of νίπτω.

νίψω, 1. aor. subj. of νίπτω; xiii. 8.

νο-έω -ῶ, (f. νοήσω, p. νοήκα), 1. aor. ἐνόησα, v. n. [νό-ος, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand*.

νοήσωσι, 3. pers. plur. 1. aor. subj. of νοέω.

νομ-ή, ης, f. [for νεμ-ή; fr. νέμ-ω, "to pasture"] ["A pasturing"; hence] *Pasture, pasturage*.

νόμ-ος, ου, m. [for νέμ-ος fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence, "a law, ordinance"; hence) In St. John's Gospel, the *Mosaic Law*.

νόσ-ημα, ἡμᾶτος, n. [lengthened fr. νόσε-μα; fr. νοσέ-ω, "to be sick"] *A sickness, disease, etc.*

νύμφη, ης, f. *A bride*.

νυμφ-ίος, Ιου, m. [νύμφ-η, "a bride"] ("One appertaining to a νύμφη"; hence) *A bridegroom*.

νῦν, adv. *Now*:—ἕως τοῦ νῦν, *until the present time* [akin to Sans. *nu* or *nā*, "now"].

νύξ, νυκτός, f. *Night*:—*νυκτός, by night*, Gen. of time "when" [akin to Sans. *niśa*, "night"; *naktam*, "by night"].

(νύσσω or νύττω, f. νύξω), 1. aor. ἐνυξα, v. a. *To prick, pierce*.

(ξηρ-αίνω, f. ξηρᾶνῶ), 1. aor. ἐξήρᾶνα, v. a. [ξηρ-ός, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: ξηρ-αίνομαι, p. ἐξήραμαι, 1. aor. ἐξηράνθην, (1. f. ξηρανθήσομαι): *Of a tree, plant, etc.: To be dried up; to be withered, to wither away*.

(ξηρός, δ, όν, adj. *Dry, dried up*).—As Subst.: ξηρός, οὔ, m. *A withered person*, i. e. one whose limbs are withered up; v. 8.

1. δ, η, τό, definite article: 1. With Subst.: a. To point out (a) Some particular person or thing:—τὸ ὄρος, *the mountain*, i. e. the mountain in the immediate neighbourhood of the place; vi. 8: cf. the com-



text.—(b) Some person or thing before mentioned:—*τοῦ τυφλοῦ*, ix. 6, refers to *τυφλός*, ix. 2.—(c) What belongs, etc., to one:—*τοὺς ἰδίους*, *his own*, xiii. 1.—(d) The collected members of a class:—*τῶν ἀνθρώπων*, *of men* in general.—(e) Some distinction in the nature, character, etc., of the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity; *ὁ Θεός*, *God*, i. e. the one or true God; see *Θεός*.—b. With Personal names of individuals, the art. points out the person, (a) As the one just previously spoken of:—*ἐμαρτύρησεν Ἰωάννης*, i. 32; *εἰστέλλει ὁ Ἰωάννης*, i. 35.—This distinction, however, does not always hold good in the Gr. Test., as may be notably seen in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name:—*Ἰούδας ὁ Ἰσκαριώτης*, *Judas the Iscariot*, or *the man of Kerioth*.—2. With adj. plur. used as subst. to denote the whole of the class specified by such word:—*τοὺς πτωχοὺς*, *the poor* as a class, xii. 8.—3. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*πρὸ τοῦ γενέσθαι*, xiii. 19.—4. The masc. or fem. art. with Gen. of the name of a person denotes the son (also daughter or mother)

or wife of such person:—*οἱ τοῦ Ζεβεδαίου* (supply *υἱοί*), *the sons of Zebedee*, xxi. 2; *ἡ τοῦ Κλωπᾶ* (supply *γυνή*), *the wife of Clopas*, xix. 25.—5. With participles = Lat. *is, etc.*, *qui, he, etc.*, *who*:—*ὁ βαπτίζων*, *he who baptizeth*, i. 33; *ὁ πιστεύων*, *he that believeth*, xii. 44.—6. With Adverbs the art. forms, a. An adjectival expression:—*τὸν ποτὲ τυφλόν*, *the man formerly blind*, ix. 13.—b. A complex noun:—*εἰς τὰ ὀπίσω*, (*to the things behind*, i. e.) *back, or back again*, xviii. 6.—7. (Masc. or) fem. art. plur. with *περὶ* and Acc. of the name of a person, or of a pron. referring to a person, denotes that person's followers, etc.:—*τὰς περὶ Μάρθας*, *those (women) around Martha*, i. e. her attendants or friends, xi. 19.—8. Joined to a Nom., in the place of a Voc.:—*ἡ γυνή*, *woman!* viii. 10; *χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων*, *hail, king of the Jews!* xix. 3; see, also, xx. 28.—9. Repeated with an attributive adj., after a subst. to which it has also been prefixed, for the sake of emphasis:—*τὸ φῶς τὸ ἀληθινόν*, *the true light*, rather *the light*, viz. *the true one*, i. 9 [akin to Sans. *sa*, "one"].

2. *ὁ, ἡ, τό*, demonstr. pron.: *He, she, it*:—*οἱ μὲν . . . ἄλλοι*, *some indeed . . . others*, vii.

12 [akin to Sans. *ta*, "he, she, it"].

ὁδηγέω-ω, f. ὁδηγήσω, v. a. [ὁδηγός, "a guide"] *To be a guide to one; to guide, lead.*

ὁδηγήσω, fut. ind. of ὁδηγέω.

ὁδοιπορία, ἴασις, f. [ὁδοιπόρος, "a traveller"] ("A thing pertaining to an ὁδοιπόρος"; hence) *A journey.*

ὁδός, οὗ, f. ("That which approaches or forms an approach"; hence) *A way*, whether actual or figurative [akin to Sans. root *sad*, in force of "to approach"].

ὀίω, (f. ὀήσω, p. ὀωδα), v. n. ("To smell, have a smell," whether good or bad; hence) In a bad sense: *To stink.*

ὀθόνιον, οὐ, n. dim. [ὀθόνη, "fine linen"] *A piece of fine linen*;—Plur.: *Linen bandages, linen cloths.*

οἶκος, ἴασις, f. [οἰκέω, "to inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*

οἰκοδομέω-ω, f. οἰκοδομήσω, 1. aor. ὠκοδόμησα, v. a. [for. οἰκοδομέω; fr. οἶκος, "a house"; (o) connecting vowel; δέμω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc.*—Pass.: (οἰκοδομ-

έσμαι-οῦμαι, p. ὠκοδόμημαι), 1. aor. ὠκοδομήθην, (1. fut. οἰκοδομηθήσομαι).

οἶκος, οὐ, m. ("That in which one sits down"; hence) *A house* [akin to Sans. *veg-a*, "a house"; fr. root *vi*, "to sit down"; cf. Lat. *vic-us*].

οἶνος, οὐ, m. *Wine.*

οἶσμαι (οἶμαι, imperf. ὀύμην, f. οἶσομαι, later οἶσθαι, 1. aor. ὠήθην). *To think, imagine, suppose, etc.* [akin to Sans. root *i*, "to go," which with prefix *ava* (here represented by *o*), viz. *avā-i*, has the force of "to consider, believe"].

ὀκτώ, num. adj. indecl. *Eight* [akin to Sans. *ashtan*, "eight"].

ὅλος, η, ον, adj.: 1. *Whole, entire, complete.*—2. *The whole of* that denoted by the subst. to which it is in attribution [akin to Sans. *sam-a*, "all whole, entire"].

ὅμοιος, οἶα, οἶον, adj. *Like, similar*:—mostly with Dat., as at ix. 9; but at viii. 55 with Gen. [akin to Sans. *sam-a*, in force of "like," etc.].

ὅμοιω-ω, adv. [ὅμοιος, "like"] ("After the manner of the ὅμοιος"; hence) *In like manner.*

ὁμολογέω-ω, f. ὁμολογήσω, (p. ὠμολόγηκα), 1. aor. ὠμολόγησα, v. a. [ὁμολογός, "assenting"] ("To be ὁμολογός to";

hence) *To allow, admit, confess.*

ὁμολόγησις, 3. pers. sing. 1. aor. subj. of ὁμολογέω.

ὁμοῦ, adv. [adverbial neut. gen. of ὁμός, as a gen. of place] ("At the same place"; hence) *Together.*

ὁμ-ῶς, adv. [ὁμ-ός, "equal"] ("Equally"; hence) *For all that, nevertheless, still, however.*

ὄν-ᾰρῖον, ἀρῖου, n. dim. [ὄν-ος, "an ass"] *A little, or young, ass.*

ὀνομα, μᾶτος, n. [for ὀνομα; fr. root γνω, short form of γνῶ (see γι-γνώσκω in γι-γνώσκω), with ὀ as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name* by which a person or thing is known or distinguished.—2. *Fame, reputation, renown*, by which a person's name is spread abroad.—3. *Authority, power, command.*

ὄνος, ov, m. and f. *An ass.*

ὄντως, adv. [ὄν, ὄντως, "being"; part. pres. of εἶμι, "to be"] ("After the manner of ὄν"; hence) *In reality, really, truly.*

ὀξ-ος, εὐς οὐς, n. [ὀξ-ός, "sharp"] ("That which is ὀξός"; hence) *Sharp, or sour, wine; vinegar.*

ὀπίσω, adv.: 1. Of place:

a. *After, behind.*—b. With Gen.: *After, or behind, one.*—2. Of time: *After, subsequently to, later than.*

ὄπλον, ov, n. *A weapon.*

ὅπου, adv.: 1. Of place: *Where*:—ὅπου ἄν or ἐάν; see 2. ἄν, no. 2, and 2. ἐάν.—2. Of time: *When* [either akin to obsol. ὅπως = obsol. πός, akin to Sans. *ka*, "who"? or lengthened fr. τοῦ, "where"].

ὅπως, adv. [either fr. obsol. ὀπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. *In what way or manner; how.*—2. *That, in order that.*

ὁράω -ῶ, f. ὄφωμαι, p. ἐώρακα, v. a. and n.: 1. Act.: *To see.*—2. Neut.: *To look, see, behold*; xix. 39.

ὀργή, ἥς, f. [ὀργ-ᾶω, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, passion, anger.*

ὀρθρος, ov, m. *Day-break, dawn, early morn.*

ὄρος, εὐς οὐς, n. *A mountain.*

ὀρφανός, ἡ, ὄν, adj. ("Without father or mother"; hence) *Helpless, destitute, bereaved*;—at xiv. 18 applied to the disciples of Christ,—teachers being regarded as fathers, their disciples as their children.

ὅς, ἡ, ὅ, pron. rel. *Who,*

*which*:—*οὗ* (supply *τόπου*), adverbial gen. of place, *where*;—*ἔως οὗ* (supply *χρόνου*), *up to what time, or the time that*, i. e. *until*; xiii. 38;—*ἐν ᾧ* (supply *χρόνῳ*), (*in the time which*, i. e.) *while*, v. 7.—

Particular constructions: *a*. By attraction the relative is put in the case of the antecedent, instead of that required by the verb on which it depends: *τοῦ χωρίου, οὗ ἔδωκεν*, for *δ*, iv. 5; *τοῦ θδᾶτος, οὗ ἐγὼ δώσω*, for *δ*, iv. 14; *τῷ λόγῳ, ᾧ εἶπεν*, for *δν*, iv. 50.—

*b*. When the relative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with *ὅστις*, *λέγεται*, or *ἐρμηνεύεται*: *Μεσσιαν, ὃ ὅστις μεθερμηνεύμενον*, i. 42; *ραββί, ὃ λέγεται*, i. 39; *Κηφᾶς, ὃ ἐρμηνεύεται*, i. 43.—*c*. The demonstrative pron. is frequently omitted before the relative: *δν ἔγραψε Μωσῆς εὐρήκαμεν* for *ἐκεῖνον, ὃς*, i. 46; *ὃ υἱός, οὗς θέλει, ζωοποιεῖ*, for *ἐκεῖνους, οὗς*, v. 21 [prob. akin to Sans. rel. pron. *ya*, "who, which"]].

*ὁσμή, μῆς*, *f*. [for *ὁδμή*; fr. *ὁδ*, root of *ὀζω* (= *ὀδ-σω*), "to smell"] *A smell, scent, odour*.

*ὅσος, η, ον*, *adj.*: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*.—*As Subst.*: *a*.

*ὅσοι, ων*, *m. plur.*: *As many as*.—*b*. *ὅσα, ων*, *n. plur.* *As many things as, how many things*.

*ὀστέον, ου*, *n.* *A bone* [akin to Sans. *asthi*, "a bone"]].

*ὅς-τις, ἥ-τις, ὅ-τι*, *pron.* [*δς*, "who"; *τίς*, "any"] 1. Indefinite: ("Any one who, any thing which"; i. e.) *Whoever, whatever person or thing*.—2. Relative: Referring to a definite person, *etc.*: *Who*.

*ὅτ-αν*, *adv.* [*ἔτ-ε*, "when"; *άν*, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.: *At whatever time, whenever, whensoever*.

*ὅτε*, *adv.* *When*.

1. *ὅτι*, *neut. nom. and acc. of ὅστις*.

2. *ὅτι*, *adv. and conj.*: 1. *Adv.*: *a*. *That*.—*b*. Often used, esp. in Gr. Test., after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—*ἔλεγον, ὅτι πιστεύομεν, they said, we believe*, iv. 42.—2. *Conj.*: *a*. *Because*.—*b*. *Seeing that, inasmuch as, for that*.

1. *οὗ*, *masc. and neut. gen. sing. of ὅς*.

2. *οὗ*, *as adv. Where*; see *δς*.

3. *οὐ* (before a consonant,

οὐκ before a soft vowel, before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μή (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—δύνᾰμαι, *to be able*; οὐ δύνᾰμαι, *to be unable*; ἐθέλω, *to be willing*; οὐκ ἐθέλω, *to be unwilling*;—πολλὰς, *many*; οὐ πολλὰς, *not many*, i. e. *few*, ii. 12.

οὐδέ, conj. and adv. [οὐ, "not"; δέ, "and"] 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor*.—2. Adv.: *Not even*.

οὐδείς, οὐδεμία, οὐδέν, adj. [οὐδ-έ, "not even"; εἷς, "one"] *Not even one, not one*;—at xxi. 12 with Gen. of "thing distributed."—As Subst.: a. οὐδαίς, m. *No one, nobody*;—after a negative, *any one, any body*.—b. οὐδέν, n. *Nothing*;—after a negative, *any thing*.

οὐδέποτε, adv. [οὐδέ, "not even"; ποτε, "at any time"] *Not even at any time, never at any time, never*.

οὐδέπω, adv. [οὐδέ, "and not"; πω, "yet"] *And not yet, not as yet*.

οὐκ; see οὐ.

οὐκέτι, adj. [οὐκ, "not"; ἔτι, "any longer"] *No longer, no more*.

οὐκ-οὖν, adv. [originally identical with οὐκ-οὖν (οὐκ, "not"; οὖν, "therefore"), "not therefore, so not"; but afterwards it lost all negative power] *Then, therefore*; xviii. 37.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐ-πω, adv. [οὐ, "not"; πω, "yet"] *Not yet, not as yet*.

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens*.

οὔσα, οὔσι, fem. nom. sing., and masc. and neut. dat. plur. of οὐ.

οὐ-τε, conj. [οὐ, "not"; τε, "and"] 1. *And not, nor*:—οὔτε . . . οὔτε, *neither . . . nor*.—2. Folded by a simple copulative, καί (or τε): *Both not . . . and*:—οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, *thou both hast not a bucket, and the well is deep*, iv. 11: by some, however, the passage is rather regarded as elliptical, οὔτε ἄλλο τι having to be supplied. If so, it belongs to no. 1, and will run thus: *thou neither hast a bucket nor anything else*—i. e. wherewith to draw water,—and the well is deep.

οὗτος, ὅστις, τοῦτο, pron. dem. *This*.—As Subst.: a. Masc.: οὗτος, *This man*;—at vii. 18 inserted after several intervening words in the case and gender of preceding Sub-

ject of the verb for the sake of emphasis.—Plur. : *These men, these*.—b. Neut. : (a) τοῦτο, *This thing, this*.—(b) Plur. : ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὗτ-ος, "this"] *In this way or manner; thus, so*.

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

οφείλω, (f. ὀφειλήσω, p. ὀφείλημα), 1. aor. ὀφείλα, v. a. : 1. *To owe*.—2. With Inf. : (*I, etc.*) *ought to do, etc.*

ὀφθαλμός, ὀφθαλμοῦ, m. [prob. skin to root ὀφ, "to see"] ("The seeing thing"; hence) *An eye, whether actually or figuratively*.

ὄφις, ὄφιος, m. *A snake, serpent* [prob. akin to Sans. *aśi*, "a snake"].

ὄχλος, οὐ, m. *A crowd, multitude, throng of people*:—ὄχλου ὄντος, gen. abs., v. 13;—at vi. 12 in plur.

ὀψ-ἄριον, ἀριον, n. dim. [ὀψ-ον, "boiled meat"; hence, "fish"] *A little fish, a fish*; or, in collective force, *fish*.

ὄψει and ὄψη, 2. pers. sing. of ὄψομαι, fut. ind. of ὀρᾶω.

ὄψις, ἰα, ἰον, adj. [ὄψ-ε; "late in the day"] ("Pertaining to ὄψε"; hence) *Towards the latter part of the day, drawing towards evening, late in the afternoon*.—As Subst. :

ὄψις, ἰας, f. *The latter part of the day, late afternoon, early evening*.

ὄψις, εως, f. [for ὀπ-σις; fr. obsol. ὀπ-τομαι, "to see"; whence ὄψομαι (= ὀπ-σομαι); see ὀρᾶω] ("A seeing, sight"; hence) *Appearance, look*.

ὄψομαι, fut. ind. of ὀρᾶω.

παῖδ-ἄριον, ἀριον, n. dim. [παῖς, παιδ-ός, "a child"] *A little child*.

παῖδ-ιον, ἰον, n. dim. [παῖς, παιδ-ός, "a child"] *A little, or young, child, whether male or female*.

παῖδ-ισκη, ἰσκης, f. dim. [id.] *A little, or young, female child; a little, or young, girl; a maiden*.

παῖς, παιδός, comm. gen. *A child, whether boy or girl*.

παίω, (f. παίσω and πατήσω, p. πέπαικα), 1. aor. ἔπαισα, v. a. *To strike, smite, inflict blows upon*;—at xviii. 10 applied to the use of a sword.

πάλιν, adv. : 1. *Again, a second time*.—2. *Again, back again*.

πάντ-οτε, adv. [πᾶς, παντ-ός, "all"] *Always, at all times*.

πᾶρά, prep. gov. gen., dat., (and acc.) : 1. With Gen. : *From the side of, from*.—2. With Dat. : a. *Near, beside*. b. *With*.—c. Like the Lat.

*apud*: *At or in the house of* [akin to Sans. *pará*, "away"].

*παρᾶ-γίνομαι*, (f. *παρᾶ-γενήσομαι*), 2. aor. *παρ-εγενόμην*, v. mid. [*παρά*, "near"; *γίνομαι*, "to be"] 1. *To be near, to be at hand*.—2. *To arrive, come up*.

*παρ-ἄγω*, (f. *παρδέω*), v. n. [*παρ-δ*, "by"; *ἄγω*, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) *To pass by or along*.

*παρᾶδιδόναι*, pres. inf. of *παράδιδωμι*.

*παρᾶδιδούς*, οὔσα, ὄν, P. pres. of *παράδιδωμι*.

*παρᾶ-δίδωμι*, f. *παρα-δώσω*, p. *παρα-δέδωκα*, 1. aor. *παρ-έδωκα*, 2. aor. *παρ-έδων*, (pluperf. without augment, *παρα-δεδώκειν*), v. a. [*παρά*, "from"; *δίδωμι*, "to give"] ("To give from" one's self to another; hence) 1. *To give up, surrender*, into the hands of another.—2. *To deliver up, betray*.—Pass. *παρᾶ-δίδομαι*, p. *παρα-δέδομαι*, 1. aor. *παρ-εδόθην*, 1. f. *παρα-δοθήσομαι*.

*παρᾶδοθῶ*, 1. aor. subj. pass. of *παράδιδωμι*.

*παρᾶδῶ*, 3. pers. sing. 2. aor. subj. of *παράδιδωμι*.

*παρᾶδώσω*, fut. ind. of *παράδιδωμι*.

(*παρᾶκλη-τος*, *τον*, adj. [*παρᾶκλη*, a root of *παρακαλέω*, in force of "to call to one's

aid"] "Called to one's aid" in a court of justice or on a trial).—As Subst.: *παράκλη-τος*, *ου*, m. ("One called to one's aid in a court of justice, etc.; an advocate;," hence) Of the Holy Spirit: Prob.: *A defender*. If the word is translated *Comforter*, it must be formed from *παρακαλέω* in the force of "to cheer, encourage."—N.B. In 1 Ep. of St. John ii. 1 the term is applied to Christ, and there means "advocate."

(*παρᾶ-κύπτω*), 1. aor. *παρ-έκνυα*, v. n. [*παρά*, "beside"; *κύπτω*, "to bend or stoop"] ("To bend, or stoop, beside" a place; hence) Of a person outside a place: *To peep, or look, in*.

*παρᾶ-κύψας*, ἄσα, *αν*, P. 1. aor. of *παρακύπτω*.

*παρᾶ-λαμβάνω*, f. *παρα-λήψομαι*, 2. aor. *παρ-έλαβον*, v. a. [*παρά*, "from"; *λαμβάνω*, "to take"] 1. *To take* from the hands, etc., of another.—2. *To take to one's self* as a friend, etc.—3. *To receive*.

*παρᾶ-μυθέομαι* -*μυθοῦμαι*, 1. aor. *παρ-εμύθησαῖμην*, v. mid. [*παρά*, "beside"; *μυθεομαι*, "to speak"] ("To speak beside" one; hence, with accessory notion of consolation) *To speak words of comfort* to one; *to comfort* or *console* one.

*παρᾶμυθήσονται*, 3. pers.

plur. 1. aor. subj. of παρα-  
μυθεόμαι.

παράμυθούμενος, η, ον, P.  
pres. of παραμυθεόμαι.

παρασκευ-ή, ης, f. [παρα-  
σκευάζω, "to prepare," through  
verbal root παρασκευ] ("A pre-  
paring, preparation"; hence)  
Among the Jews: *Prepara-  
tion-time* or *Preparation-day*;  
i. e. the day on which pre-  
paration was made for the  
Sabbath day which followed  
it, and on which work was not  
to be done.

παρεγίνοντο, 3. pers. plur.  
imperf. ind. of παραγίνομαι.

παρέδωκα, 1. aor. ind. of  
παραδίδωμι.

παρέκλυσα, 1. aor. ind. of  
παρακλύω.

παρ-ίστημι, f. παρα-στήσω,  
p. παρ-έστηκα, pluperf. παρ-εισ-  
τήκειν, 1. aor. παρ-έστησα, 2.  
aor. παρ-έστην, v. a. and n.  
[παρ-δ, "beside"; ἵστημι, "to  
cause to stand—to stand"]  
1. Act.: In pres., imperf., 1.  
fut. and 1. aor.: ("To cause  
to stand beside"; hence) *To*  
*place*, or *set*, *beside*.—2. Neut.:  
In perf., pluperf., and 2. aor.:  
Of persons: *To stand beside*,  
*by*, or *near*.

παροίμ-ια, ἱας, f. [παροίμ-  
ος, "by the road"] ("A thing  
pertaining to παροίμος; hence,  
"a bye-word, common say-  
ing"; hence, "a proverb";  
hence) In St. John's Gospel:

*A dark saying, a parable* =  
παραβολή of the other Evan-  
gelists.

παρ-ή-σια, σίας, f. [for  
παντ-ρε-σία; fr. πᾶς, παντ-ός,  
"all"; πα, root of obsolet. πέ-ω,  
"to say"] ("A saying all  
things or every thing" that  
one pleases; hence) Of speech:  
*Freedom, boldness*.

πᾶς, πᾶσα, πᾶν, adj.: 1.  
Sing.: a. *All, the whole, the*  
*whole of*.—b. *Every*.—As  
Subst.: (a) πᾶς, παντός, m.  
*Every one, each man*.—(b)

πᾶν, παντός, n. *Every thing*.—  
2. Plur.: *All*.—As Subst.: a.

πάντες, ον, m. plur.: *All men*  
or *persons, all*.—b. πάντα,

ον, n. plur. *All things*.—

3. In a restricted or qualified  
force: *All*, in the meaning of  
a very large number of.—As  
Subst.: πάντες, ον, m. plur.

*All men*; i. e. *very many men*.

—4. Position of πᾶς:—When  
the subst., preceded by the  
article, is to be strongly marked,  
πᾶς is placed either before the  
article or after the subst.:—  
πᾶς ὁ λαός, *all the people*,  
viii. 2; τὴν κρίσιν πᾶσαν,  
*all judgment*, v. 22; τὰ ἐμὰ  
πάντα, *all things that are*  
*mine*, xvii. 10.

\*Πάσχα, n. indecl. ("A  
passing over"; hence, "a  
sparing") *The Passover*; i. e.  
a. The Jewish feast of seven  
days kept annually in com-



memoration of God's deliverance of His people from Egyptian bondage; ii. 18.—  
b. The Supper at which the Jews ate the Paschal lamb; xviii. 28.

**πατήρ, τέρος τρός, m.** ("A protector"; also "a nourisher"): 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people [akin to Sans. *pitrī*, fr. root *PA*, "to protect, to nourish"; cf. Lat. *pater*].

**πατρίς, ἴδος, f.** [**πατήρ, πατρός**, "a father"] ("That which belongs to one's father or fathers"; hence) *Fatherland, native country, land of one's birth*.

**πεινάω, 3. pers. sing. 1. aor. subj. of πεινάω.**

**πεινᾶω -ῶ, f. πεινάω (and πεινήσω, p. πεπνήκα), 1. aor. ἐπεινάσα (and ἐπεινήσα), v. n. [πεῖν-α, "hunger"]** ("To have πείνα"; hence) *To feel hungry, to be hungry*.

**πειράζω, 1. aor. ἐπείρασα, v. a. [πειρά-α, "a trial or proof"]** 1. *To make trial or proof* of a person.—2. *To seek to draw into evil, to tempt to sin*.

**πέμπω, f. πέμψω, (p. πέπομφα), 1. aor. ἐπέμψα, v. a.** *To send*.

**πενθερός, οὐ, m.** *A father-in-law* [akin to Sans. root

**BANDH**, "to bind"; and so, literally, "he who binds"].

**πεντάκις-χίλιοι, χίλιοι, χίλια, num. adj. plur.** [**πεντάκις**, "five times"; **χίλιοι**, "a thousand"] ("Five times a thousand"; i. e.) *Five thousand*.

**πέντε, num. adj. indecl.** *Five* [akin to Sans. *pañcan*, "five"].

**πεντήκοντα, num. adj. indecl.** *Fifty* [**πέντε**, "five"; (η) connecting vowel; **κον** (= *can*, in Sans. *daśan*), "ten"; **τα**, suffix (= Lat. *tus*), "provided with"; and so, literally, "provided with five tens"].

**πεπίστευκα, perf. ind. of πιστεύω.**

**πεπιστευκώς, υἱά, ός, P.** perf. of πιστεύω.

**πεπλάνησθε, 2. pers. plur. perf. ind. pass. of πλανᾶω.**

**πεπλήρωκα, perf. ind. of πληρόω.**

**πεπλήρωμαι, perf. ind. pass. of πληρόω.**

**πεπληρωμένος, η, ον, P.** perf. pass. of πληρόω.

**πεποίηκα, perf. ind. of ποιέω.**

**πεποιηκώς, υἱά, ός, P.** perf. of ποιέω.

**πεπώρακα, perf. ind. of παρόω.**

**περ, enclitic particle, emphasizing the word to which it is subjoined.**

**πέρᾱν, adv.** In St. John's

Gospel always with Gen.: *Beyond, on the further side of* [lengthened fr. *πέρᾱ*, and akin to Sans. *para*, "distant, being beyond"].

περί, prep. gov. gen. (dat.) and acc.: 1. With Gen.: ("Around, about"; hence) *About, concerning, respecting*. —2. With Acc.: Locally: *Around, about*.

(περί βάλλω), f. περιβάλλω, 2. aor. περιέβαλον, v. a. [περί, "around"; βάλλω, "to throw or cast"] *To throw, or cast, something around one, etc.*

(περί-δέω, f. περι-δέω), v. a. [περί, "around"; δέω, "to bind"] *To bind around*.—Mid.: (περί-δέομαι), pluperf. pass. in mid. force περι-εδεδέμην: With Dat.: *To bind one's self around, or gird one's self, with something*.

περιέβαλον, 2. aor. ind. of περιβάλλω.

περιδέδετο, 3. pers. sing. pluperf. pass. of περιδέω in mid. force.

περιπαῖται, contr. 3. pers. sing. imperf. ind. of περιπατέω.

περιπατούν, contr. imperf. ind. of περιπατέω.

περιστώς, υἱά, ός, contr. fr. περιστηκώς, P. perf. of περιστήμι.

(περί-ίστημι), 1. aor. περιέστησα, p. περι-ίστηκε, v. n. and n.: 1. Act.: *To place*

*around*.—2. Neut.: *To stand around*.—N.B. For the act. and neut. tenses of *ίστημι* and its compounds see *ίστημι*.

περίβάντες, nom. masc. plur. of περιβείς, P. 2. aor. of περιτίθημι.

περίπατεῖται, contr. 2. pers. plur. pres. imperat. of περιπατέω.

περί-πατέω -πατῶ, f. περιπατήσω, p. περι-πεπάτηκα, v. n. [περί, "around"; πατέω, "to walk"] *To walk around, walk about*.

περίπατῇ, 3. pers. sing. pres. subj. of περιπατέω.

περίπατήσω, fut. ind. of περιπατέω.

περίπατῶν, οὔσα, οὐν, contr. P. pres. of περιπατέω.

περισσεύσας, ἄσα, αν, P. 1. aor. of περισσεύω.

περισσ-εύω, 1. aor. ἐπερισσεύσα, v. n. [περισσ-ός, "over and above"] *To be over and above*.

περι-σός, σή, σόν, adj. [περί, "beyond measure"] Pos.: *Beyond measure, exceedingly great, exceeding, excessive*.

Comp.: περισσ-ότερος; (Sup.: περισσ-ότατος).

περιστερά, ἄς, f. *A dove, pigeon*.

περί-τέμνω, v. a. [περί, "around"; τέμνω, "to cut"] ("To cut around"; hence) *To circumsise*.

περί-τίθημι, (f. περι-θήσω,) 1. aor. περι-έθηκα, 2. aor. περι-έστην, v. a. [περί, "around"; τίθημι, "to put or place"] With Acc. of nearer Object and Dat. of remoter Object: 1. *To put something around, or on, a person or thing.*—2. With accessory notion of fastening, etc.: *To tie about, to fasten upon.*

περιτομή, ἥς, f. [for περι-τεμ-ή; fr. περιτεμ. root of περιτέμ-νω, "to circumcise"] *Circumcision.*

1. πέτρος, ου, m. *A piece of rock, a stone.*

2. Πέτρος, ου, m. [πέτρος, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas; i. 43.

πесών, οὔσα, ὄν, P. 2. aor. of πίπτω.

πεφίληκα, perf. ind. of φιλέω.

πηγή, ἥς, f. *A fountain, spring, etc.*

πηλός, οὔ, m. *Mud, clay.*

πῆχυς, εως, m. ("A forearm"; hence) As a measure of length: *A cubit*, i. e. the distance from the point of the elbow to the end of the little finger; about 18 inches: —ἄς ἀπὸ πηχῶν διακοσίων, *about two hundred cubits off*; xxi. 8; where πηχῶν διακοσίων is gen. of distance; for force

of ἀπὸ see ἀπὸ, no. 3 [akin to Sans. *dāks*, "the arm"].

(πιᾶζω), 1. aor. ἐπιᾶσα, v. a. [a Doric and Hellenic form of πιέζω] 1. *To lay hold of, seize.*—2. *To catch, take;*—at xxi. 10 ὃν is the Gen. by attraction to ὀφθαλμῶν, and is the nearer Object, instead of ἃ, after ἐκιδᾶτε; see ὅς, no. a.

πιᾶσαι, 1. aor. inf. of πιᾶζω.

πιᾶσωσιν, 3. pers. plur. 1. aor. subj. of πιᾶζω.

πιεῖν, 2. aor. inf. of πίνω.

Πιλάτος, ου, m. [Gr. form of Lat. *Pilātus*] *Pilatus* or *Pilate* (*Pontius*); a Roman Procurator of Judaea, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished

him into Gaul, and in that country he is said to have died by his own act A.D. 41.

πῖμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill* a thing *with* something [lengthened fr. root πλῆ, akin to Sans. root पृल, "to fill"].

πῖ νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπιον, v. a.: 1. *To drink*:—for construction of πίνων ἐκ, see ἐκ, no. 9;—at iv. 7, 9, 10, without nearer Object, where the inf. πειν is used for the purpose of expressing the aim, intention, or design; *to drink*, i.e. *for the purpose of drinking*, or *that I may drink*.—2. *To drink of* or *out of* [roots πῖ and πο, akin to Sans. roots प and प, "to drink"].

πίνων, οὐσα, ον, P. pres. of πίνω.

πιπράσκω, (p. πέπρᾱκα), v. a. *To sell*.—Pass.: πιπράσκομαι, p. πέπρᾱμαι, 1. aor. ἐπρᾶθην, (f. πρᾶθῆσσομαι);—at xii. 5 with Gen. of price.

πίπτω, f. πεσούμαι, p. πέτωκα, 2. aor. ἐπεσον, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. पट, "to fly"; also "to fall down"].

πιστεύσαι, 1. aor. inf. of πιστεύω.

πιστεύσω, fut. ind. and 1. aor. subj. of πιστεύω.

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πιστ-ις, "belief"] ("To have *πίστις*"; hence) 1. *To believe* or *credit*.—2. *To believe, have faith*.—3. With Dat. of person: *To believe, etc.*, a person.

πιστεύων, οὐσα, ον, P. pres. of πιστεύω.

πιστῖκός, ἡ, όν, adj. [The origin of this word is doubtful;—some assign it to πῖ, a root of πῖ-νω, "to drink"; others to πιστ-ις, "belief, trust," etc.; and as adj. in ἰκός are formed fr. subst., this latter opinion appears to be the correct one] 1. ("Pertaining to *πίστις*"; hence, prob. as a mercantile term, "deserving of belief" in the seller on the part of the purchaser; hence) *Genuine, pure, real, unadulterated*.—2. ("Drinkable"; hence) *Liquid*; but see above.

πισ-τός, τή, τόν, adj. [for πισ-τός; fr. πῖθ, root of πείθω, "to persuade"; Pass., "to be persuaded; to believe or trust"] *Believing, faithful, trusting*.

πίω, 2. aor. subj. of πίνω.

πλανῶ, contr. 3. pers. sing. pres. ind. of πλανᾶω.

πλαν-ᾶω -ῶ, f. πλανήσω, 1. aor. ἐπλάνησα, v. a. [πλάν-ος, "a leading astray"] 1. Act.: *To lead astray, to*

*deceive, etc.*—2. Pass.: πλαν-  
δομαι -ῶμαι, p. πεπλάνημαι,  
1. aor. ἐπλανήθην, *To be led  
astray, to be deceived, to err.*

πλεῖον, comp. adv. [adverbial  
neut. of πλείων, "more"]  
Of degree: *More, in a great-  
er or higher degree;—at xxi.*  
15 fold. by Gen. of thing com-  
pared.

πλείων (πλέων), ον; see  
πολύς.

(πλέκ-ω, f. πλέξω, p. τέ-  
πλεχα and τέπλοχα), 1. aor.  
ἔπλεξα, v. a. *To plait, make  
byplaiting* [akin to Sans. root  
PBICH, "to mix, to unite"].

πλέξας, ἄσα, αν, P. 1. aor.  
of πλέκω.

πλευρά, ἄς, f. ("A rib";  
hence) *A side of a person,  
etc.*

πλήθ-ος, εος ους, n. [πλήθ-ω,  
"to fill"] ("A filling"; Con-  
crete, "that which fills";  
hence) *A great number, a  
multitude.*

πλήν, adv. *Except;—at viii.*  
10, with Gen.

πλήρης, ρες, adj. With  
Gen.: *Filled with, full of*  
[akin to Sans. root PBĀ, "to  
fill"].

πληρ-όω -ῶ, f. πληρώσω,  
p. πεπλήρωκα, 1. aor. ἐπλήρωκα,  
v. a. [πλήρ-ης, "full"] ("To  
make" a thing, *etc.*, "πλή-  
ρης"; hence) 1. *To fill.*—2.  
*To fulfil, accomplish.*—3. *To  
complete.*—Pass.: πληρ-όμαι,

-οῦμαι, p. πεπλήρωμαι, 1. aor.  
ἐπληρώθην, 1. f. πληρωθήσομαι.

πληρωθῆ, 3. pers. sing. 1.  
aor. subj. of πληρῶ.

πλήρω -μα, μάτος, n.  
[lengthened fr. πλήρο-μα; fr.  
πληρό-ω, "to fill"] ("That  
which fills"; hence) *Fullness.*

πλήσας, ἄσα, αν, P. 1. aor.  
of πίμπλημι.

πλησίον, adv. [adverbial  
neut. of πλησίος, "near"]  
With Gen.: *Near, close at  
hand to; iv. 5.*

πλοι-ᾶριον, ἄριον, n. dim.  
[πλοῖ-ον, "a vessel or ship"]  
*A small vessel, a little ship.*

πλοῖον, ου, n. [i. e. πλό-ιον,  
for πλέ-ιον, fr. πλέ-ω, "to  
swim or float"] ("The swim-  
ming or floating thing";  
hence) *A vessel, ship, etc.*

πνεῖ, contr. 3. pers. sing.  
pres. ind. of πνέω.

πνεῦ-μα, μάτος, n. [πνευ,  
lengthened form of πνε, root  
of πνέω, "to blow or breathe"]  
("That which blows or  
breathes"; hence) 1. *Wind,  
air.*—2. *Spirit, disposition.*—  
3. *A spirit, spiritual being.*—  
4. With or without the art.,  
and also sometimes with ἅγιον:  
*The Spirit, the Holy Spirit.*—  
5. One's soul or spirit, as the  
residence, *etc.*, of one's mind,  
feelings, *etc.*

πνέω, (f. πνεύσομαι, πνευ-  
σοῦμαι, and in late poets  
πνεύσω, p. πέπνευκα), 1. aor.

**ἔπνευσα**, v. n. *To blow, breathe.*

**πνέων, οὔσα, ον**, P. pres. of **πνέω**.

**πόθεν**, adv. *Whence* [akin to Sans. pron. *kā*, "who, which"; cf. Ionic form **κόθεν**].

**ποιέω** -έω, f. **ποίησω**, p. **πεποίηκα**, 1. aor. **έποίησα**, v. a. and n.: 1. Act.: a. (a) *To make* in the fullest acceptation of the term.—(b) With second Acc.: (a) *To make* an Object that which is denoted by the second Acc.; ii. 16; v. 11; xvi. 2.—(β) *To make out* something as being that which is denoted by the second Acc.; *to declare* something as something; viii. 53; x. 33; xix. 7 and 12.—(c) With Acc. of verbal Subst. as a periphrasis for the verb of such subst.: *To make*:—**μορην ποιεῖν**, *to make an abode* = **μένειν**, "to abide, dwell"; xiv. 23.—(d) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; vi. 10.—(e) Fold. by *iva* and Subj.: *To bring about, or effect, that, etc.*; xi. 37;—but at xiv. 14 **ποιήσω** is to be referred to no. 1. b.—b. (a) *To do* a thing.—(b) Of a miracle: *To do, perform*.—(c) Of God's will, commandment, etc.: *To do, accomplish, etc.*—(d) Of the Law: *To do,*

*carry out, obey, etc.*—(e) Of sin, sinful acts, etc.: *To do, commit*; viii. 34.—(f) With Acc. of verbal Subst.: *To do, execute, etc.*; and in combination with it being tantamount to the verb from which such subst. is derived:—**κρίειν ποιεῖν**, *to do, or execute, judgment* = **κρίνειν** in force of *to pass sentence on, condemn*; v. 27; where the expression refers to the last judgment.—2. Neut.: *To do or act* in any way; xiv. 31.—N.B. In classical Greek the constructions explained in nos. 1. a. (c), and 1. b. (f) above would require a verb in the middle voice.

**ποίησαι**, 1. aor. inf. of **ποιέω**.

**ποίησας, ᾶσα, αν**, P. 1. aor. of **ποιέω**.

**ποιήσατε**, 2. pers. plur. 1. aor. imperat. of **ποιέω**.

**ποιήσω**, fut. ind. and 1. aor. subj. of **ποιέω**.

**ποιμαίνω**, f. **ποιμάω**, 1. aor. **έποιμάνα**, v. a. [akin to **ποιμήν**, "a shepherd"] *To herd, tend*, as a shepherd does his flock.

**ποιμήν**, ένος, m. *A shepherd*;—at x. 11, etc., applied by Christ to Himself [akin to Sans. root **PA**, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

**ποίμνη**, ης, f. [akin to **ποιμήν**] *A flock* of sheep.

**ποῖος, α, ον, adj.:** 1. *Of what sort or kind; what kind of, etc.*—2. *What, which.*

**πόλις, εως, f.:** 1. *A city.*—2. *THE City;* i. e. Jerusalem; xix. 20.—3. *The people of a city; the citizens* [akin to Sans. *pur-a*, "a town or city"].

**πολλά, πολλάι;** see **πολύς**.  
**πολλ-ᾶκις, adv.** [**πολύς**, **πολλ-ού**, "much"; plur. "many"] *Many times, oftentimes, frequently.*

**πολύ;** see **πολύς**.  
**πολύς, πολλή, πολύ, adj.**  
1. **Pos.:** a. *Of number or quantity:* (a) *Sing.:* *Much, large, great:*—**πολὺς καρπός**, *much fruit*, xv. 5 and 8; **πολὺς ὄχλος**, *a large, or great, multitude*, vi. 2.—(b) *Plur.:* *Many:*—**οὐ πολλὰς ἡμέρας**, (*during*) *not many (= few) days*, Acc. of duration of time, ii. 12.—As *Subst.:* (a) **πολλοί, ὦν, m. plur.** *Many persons, many.*—(β) **πολλά, ὦν, n. plur.** *Many things.*—b. *Of time:* *Great, long;* v. 6.—2. **Comp.:** **πλείων, ον, More;**—at vii. 31 with Gen. of thing compared.—As *Subst.:* **πλείους** (contr. fr. **πλείους**, **πλείους**), m. plur. *More persons, more;* iv. 41.—N.B. Sup. **πλείστος** does not occur in St. John's Gospel [akin to Sans. *puru*, "much, many"].

**πολ-ῦ-τιμ-ος, ον, adj.** [**πολ-**

**ύς**, "much"; (v) connecting vowel; **τιμ-ή**, "worth, value"] *Of much worth or value, costly, precious.*

**πονῆ ρός, ρά, ρόν, adj.** [lengthened fr. **πονέ-ρός**; fr. **πονέ-ω**, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) *Morally: Bad, evil, wicked.*—As *Subst.:* a. **πονηρός, οὔ, m.:** With art. prefixed: *The wicked one*, i. e. Satan.—b. **πονηρόν, οὔ, n.:** With art. prefixed: ("That which is wicked"; i. e.) *Wickedness, evil* in the abstract.—N.B. The expression **ἐκ τοῦ πονηροῦ**, xvii. 15, is variously assigned by various persons to the two foregoing meanings.

**πορευθεῖς, εἶσα, ἐν, P. 1.** aor. pass. in mid. force of **πορεύω**.

(**πορ-εύω**, f. **πορεύσω**, 1. aor. **ἐπόρευσα**, v. a. [**πόρ-ος**, "a way," etc.; also, "a going," etc.] 1. Act.: *To make, or cause, to go.*—2. Mid.): **πορ-εύομαι**, f. **πορεύσομαι**, (1. aor. **ἐπορευσάμην**), 1. aor. pass. in mid. force, **ἐπορεύθην**, ("To make one's self to go"; i. e.) *To go, proceed, etc.:*—**πορεύομαι ἐτοιμάσαι**, *I am going to prepare*, i. e. for the purpose of preparing; where **πορεύομαι** pres. is used of an

all but immediate future, and the inf. *ἐτοιμάσαι* = the Lat. Supine in *um*, after a verb. denoting "motion to a place."

*πορνε-ία* (trisyll.), *ias*, *f.* [*πορνε-ῶ*, "to fornicate"] *A fornicating, fornication.*

*πορφύρ-ους*, *ᾱ*, *οὖν* (Attic for *eos*, *ην*, *εον*), *adj.* [*πορφύρ-α*, "the purple-fish or murex"; hence, "purple-dye"] ("Of, or belonging to, *πορφύρα*"; hence) *Dyed purple, purple.*

*πό-σις*, *σιος*, *m.* *A husband* [akin to Sans. *pa-ti*, "a lord, master"].

*ποτ-ᾶμός*, *αμοῦ*, *m.* [*ποτ-όν*, "drink"] ("That which pertains to drink"; hence) *A river*, as being drinkable water.

1. *πό-τε*, interrog. particle. *At what time? when?* vi. 25: —*ἕως πότε*, *until when?* i. e. *for how long a time, how long?*

x. 24 [akin to Sans. *ka-s*, "who?" cf. Ionic form *κό-τε*].

2. *πο-τέ*, enclitic particle. *At some time, beforetime, once;* ix. 18. [id.]

*πότερον*, *adv.* [adverbial neut. of *πότερος*, "whether of the two"] *Whether:—πότερον . . . ἢ, whether . . . or.*

*ποτήριον*, *ov*; see *ποτήριος*. (*ποτήρ-ιος*, *ια*, *ιον*, *adj.* [*ποτήρ*, "a drinker"; hence, "a drinking-cup"] "Pertaining to a *ποτήρ*."—As Subst.:)

*ποτήριον*, *ov*, *n.* ("A drinking-cup"; hence) With art.: *The cup* presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him;—at xviii. 11 the expression *πινὼν τὸ ποτήριον*, *to drink the cup*, is used by Christ to denote the condition of trial and suffering which the Father had appointed for Him.

*ποῦ*, *adv.*: 1. Interrog.: *In what place? where?* i. 39, etc.—2. Relative: *In what place, where:—οὐκ οἶδ' ἄμεν, ποῦ = οὐκ οἶδ' ἄμεν τὸν τόπον, ἐν ᾧ; xx. 2.*

*πούς*, *ποδός*, *m.* ("The going thing"; hence) *A foot* [for *πόδ-s*, akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*, "to go"; cf. Lat. *pes*, *pēs-is*; also, English *foot*].

*πραιτώριον*, *ov*, *n.* [Gr. form of Lat. *prætorium*] *The prætorium*; i. e. the official residence of a Roman Prætor, or Governor, in his province.

*πράξας*, *ᾱσα*, *av*, *P. 1. aor. of πράσσω.*

*πράσ-σω* (*πράτ-τω*, *f.* *πράξω*), *p.* *πεπράχα*, *1. aor. ἔπραξα*, *v. a. and n.* [for *πράγ-ω*; fr. root *πραγ*] *To do, commit.*

*πράσσων*, *ουσα*, *ov*, *P. pres. of πράσσω.*



προσβύτερ-ος, ου, m. [προσ-βύτερ-ος, "older"; comp. adj. formed from πρίσβυς, "an old man"] *An elder.*

πρίν, adv.: 1. *Before.*—2. With Objective clause: *Before that.*

πρό, prep. gov. gen. *Before.*—The construction of πρὸ ἐξ ἡμερῶν τοῦ πάσχα (xii. 1) is by no means agreed upon. Probably ἐξ ἡμερῶν is the Gen. of time, and πρό belongs to τοῦ πάσχα. This separation of πρό from its case is not infrequent in later writers. Render, *Six days before the passover.*

προβάτικῃ, ἥς, f. [fem. of προβάτικός, "of, or belonging to, sheep," used as a Subst.] In the English Version translated *Sheep-market*, in which case ἀγορά, "market," must be supplied! Probably, however, there is an ellipse of πύλη, "gate"; so that the meaning of the word is *Sheep-gate*; cf. Nehemiah iii. 32; xii. 39.

πρό-βα-τον, του (mostly plur.), n. [πρό, "before"; βα, root of βαίνω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep.*—The word is frequently applied by Christ to his people.

προεδράμεν, 2. aor. ind. of προτρέχω.

προεφήτευσαι, 1. aor. ind. of προφητεύω.

πρός, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to.*—2. With Acc.: a. Locally: (a) *To, towards, unto.*—(b) *At, about, near, over against.*—(c) *With*; especially in the phrase εἶναι πρὸς = Lat. *apud (aliquem) esse*:—δ Λόγος ἦν πρὸς τὸν Θεόν, *the Word was with God*, i. e. *dwelling with God* or *in God's habitation*, i. 1.—b. Of persons: (a) In conversation, etc.: *Among, with.*—(b) Mentally: *To one's self*, i. e. *in, within, one's self.*—c. Of union: *To, unto.*—d. Of putting questions, etc.: *To put questions to, to question with.*—e. Of speaking: *To, unto.*—f. In the expression τὶ πρὸς σέ, etc.: *Unto*; xxi. 22 and 23.—g. *For, unto, etc.*:—πρὸς θερισμόν, *unto harvest*, iv. 35.

προσ-αἰτέω -αἰτῶ, (1. aor. προσ-ήτησα), v. a. [πρός, iu "augmentative" force; αἰτέω, "to ask"] *To ask earnestly* or *strongly, to beg hard.*

προσαίτ-ης, ου, m. [προσαιτέω, "to importune, beg"] *A beggar.*

προσαιτῶν, οὔσα, οὖν, contr. P. pres. of προσαιτέω.

προσ-έρχομαι, (f. προσ-ελευσσομαι), p. προσ-ελήλυθα, 2. aor. προσ-ἦλθον, v. mid. [πρός,

"to"; *ἔρχομαι*, "to come"] With Dat.: *To come to or near to; to come up to, approach.*

*προσῆλθον*, 2. aor. ind. of *προσέρχομαι*.

*προσῆνεγκα*, 1. aor. ind. of *προσφέρω*.

*προσ-κόπτω*, (f. *προσ-κόψω*), 1. aor. *προσ-έκοψα*, v. n. [*πρός*, "at or against"; *κόπτω*, "to beat or strike"] ("To beat, or strike," something "against" an object; hence, in neut. force) *To stumble.*

*προσ-κυνέω -κυνῶ*, f. *προσ-κυνήσω*, 1. aor. *προσ-εκύνησα*, v. n. and a. [*πρός*, "to or towards"; *κυνέω*, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) 1. Neut.: With Dat.: a. *To pay homage to, to do obeisance to*;—b. *To fall down before, to prostrate one's self before*, as do the Orientals to this day before a superior. — c. Either alone or with Dat.: *To worship*; iv. 20, 21.—2. Act.: *To worship*; iv. 23, 24.

*προσκυνη-τής*, τοῦ, m. [lengthened fr. *προσκυνε-τής*; fr. *προσκυνέ-ω*, "to worship"] *A worshipper.*

*προσφαγ-έον*, ἵου, n. [*προσ-φαγ-εῖν*, "to eat in addition to, or with, other food"; hence, "to eat" generally]

("That which appertains to eating"; hence) *Something to eat, food, meat.*

*προσ-φέρω*, (f. *προσ-είσω*), p. *προσ-ενήνοχα*, 1. aor. *προσ-ῆνεγκα*, 2. aor. *προσ-ῆνεγον*, v. a. [*πρός*, "to"; *φέρω*, "to bear or carry"] ("To bear, or carry, to"; hence) 1. With Acc. and Dat.: *To bring, bring up, to*.—2. Of service, etc.: *To offer, render, do, perform.*

*πρότερον*, comp. adv. [adverbial neut. of *πρότερος*] *Before, previously, in time past.*

*πρό-τερος*, *τερα*, *τερον*, comp. adj. [*πρό*, "before"] In time: *Before, sooner, earlier*:—adverbial expression, τὸ πρότερον, *before, previously, formerly.*

*προ-τρέχω*, f. *προ-δραμοῦμαι*, 2. aor. *προὔδραμον* (i. e. *προ-έδραμον*), v. n. [*πρό*, "forwards"; *τρέχω*, "to run"] *To run forwards.*

*πρόφαν-σις*, *σews*, f. [prob. for *πρόφαν-σις*; fr. *προφαίνω*, "to shew forth," through *πρό*, "forth"; and *φαν*, root of *φαίνω*, "to shew"] ("A shewing forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation.*—N.B. Sometimes this word is assigned to *πρό*, "beforehand"; and *φα*, a root of *φημί*, "to speak"; in this case it must be divided

πρό-φᾶ-σις, and means, according to its origin, "a speaking beforehand."

προφητ-εύω, f. προ-φητεύω, 1. aor. προ-εφήτευσα and, in some editions, ἐπροφήτευσα, v. n. [προφήτ-ης, "a prophet"] ("To be a προφήτης"; hence) *To prophesy*.

προ-φή-της, του, m. [πρό, "beforehand"; φη, a root of φημί, "to speak or say"] ("One who speaks, or says, beforehand"; hence) 1. *A prophet*, as one who foretells things that are to happen.—2. With art.: *The prophet*; i. e. *the expected prophet* = the Messiah or Christ; i. 21, etc.

πρῶτ, adv. [akin to πρό, "before"] *Early in the morning, at dawn or day-break*.

πρωῖα, as, f. [fem. of πρώϊος, "early, at early morn," used as Subst.] *Early hour, time of early morn, early morning*: —πρωῖας γενομένης, Gen. abs., xxi. 4.

πρῶτον, adv. [adverbial neut. of πρώτος, "first"] *In the first place, first of all, first*.

πρώτος, η, ον, sup. adj. [contracted fr. πρό-ᾱτος, syn-coaptated fr. πρό-τᾱτος; fr. πρό, "before," with superlative suffix τᾱτος] ("Most before," in place, rank, time, etc.; hence) 1. *First*, in fullest

meaning of the word.—2. *The first that does, etc.; the first to do, etc.*; xx. 4.—3. With Gen.: *Before, sooner than*, etc.; i. 15, 30.

πτέρνα, as, f. *A heel* [prob. akin to Sans. pársani, "a heel"].

πτύ-σμα, σμᾶτος, n. [πτύω, "to spit"] ("That which is spit"; hence) *Spittle*.

(πτύω, f. πτύσω, p. ἐπτύκα), 1. aor. ἐπτύσα, v. n. *To spit*.

πτωχός, ή, όν, adv. [for πτωκ-ός; fr. πτώσ-ω (= πτώκ-ω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: πτωχοί, ών, m. plur.: With art.: *The poor*.

πυθέσθαι, 2. aor. inf. of πυθάνομαι.

πυ ν)θ-άνομαι, f. πεύσομαι, p. πέψομαι, 2. aor. ἐπυθόμην, v. mid. irreg. *To ask, enquire* [root πυθ, akin to Sans. root BUDH, "to understand"].

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc. [akin to Sans. root PṠ, "to purify"].

πυρ-ετός, ετοῦ, m. [πῦρ, πῦρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever*.

πωλείω -ῶ, (f. πωλήσω), 1. aor. ἐπώλησα, v. a. *To sell.*

πῶλος, ου, m. *A foal.*

πωλοῦσι(ν), masc. dat. plur. of πωλῶν; ii. 16.

πωλῶν, οὔσα, οὖν, contr. P. pres. of πωλείω.

πῶ-ποτε, adv. [πω, "ever yet"; ποτέ, "at any time"] *Ever yet at any time.*

(πωρ-ῶ -ῶ, f. πωρώσω), p. πεπώρωκα, v. a. [πῶρ-ος, a species of "stone or marble"] ("To turn" something "into πῶρος"; hence, "to petrify"; hence) *To harden the heart, feelings, etc.*

πῶς, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?" see πότε].

\*Ραββί, m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

\*Ραββουνί, m. indecl. (= \*Ραββί) *Rabboni*, i. e. *Master*.

ράπισ-μα, μάτος, n. [for ράπισ-μα; fr. ραπίζω (= ραπίδ-σω), "to strike," etc.] ("That which strikes"; hence) *A blow*, esp. with the open hand.

ρεύσω, fut. ind. of ρέω.

(ῥέω), f. ρεύσω (Attic ῥύσω, p. ῥύρηκα), v. n. *To flow* [akin to Sans. root *SRU*, "to flow"].

ῥῆ-μα, μάτος, n. [root ῥη, a lengthened form of root ρε, whence ρέω = ἔρ-ω, "to say or speak"] ("That which is said

or spoken"; hence) *A word, saying, declaration, etc.*

\*Ρωμ-αῖος, αῖα, αῖον, adj. [Ρώμ-η = Rōm-a, "Rome"; the chief city of Italy, and capital of the Roman Empire] *Of, or belonging to, Rome; Roman.*—As Subst.: \*Ρωμαῖοι, ων, m. plur. *Romans*; xi. 48.

\*Ρωμαῖ-στί, adv. [Ρωμαῖ-ος, "Roman," with the diphthong resolved] *After the manner of a Roman or the Romans; in the Roman language.*

\*σάββατον, ου (Dat. plur. σάββασι), n. ("Rest, day of rest") Sing. and Plur.: 1. *Sabbath-day, sabbath.*—2. Plur.: *Week*; xx. 1, 19.

\*Σαλείμ, n. indecl. *Salim*; a city of which the site is uncertain. St. Jerome mentions that it was distant 8 miles from Scythopolis, otherwise Beth-saan, a city of the Manassites.

\*Σαμάρεα, ας, f. ("Guard, Watch") *Samaria*: 1. The city of that name (Hebrew *Shōmēron*, now *Schemrun*), in the tribe of Ephraim, built by Omri, king of Israel, who named it after Shemer, the former owner of the hill on which it stood; see 1 Kings xvi. 24. It was the capital of the ten tribes.—2. The country round the city of Samaria. Through this country it is said at iv. 4 that it was need-

ful for Christ to pass in going to Jerusalem from Galilee. This statement of St. John is borne out by the Jewish historian Josephus, who writes that it was absolutely necessary for those who desired to go expeditiously from Galilee to Jerusalem to pass through this district, and that by so doing they might reach their destination in three days.

Σαμαρείτης, του, m. [Σαμαρείτις, "Samaritan"] *A man of Samaria, a Samaritan.*

Σαμαρείτις, ἡ, f. [Σαμαρείτης, "A Samaritan"] *A female Samaritan, a woman of Samaria.*

σάρξ, σαρκός, f.: 1. *Flesh*; vi. 52.—2. *Fleshly, or carnal, human nature*; viii. 15.—3. *A person, human being*; xvii. 2.—4. *A body as consisting of flesh*; vi. 51.

\*Σάτανᾶς, ὁ, m. ("Adversary") *Satan*; i. e. the chief of the rebellious fallen spirits, the enemy of God and man.

σεαυτοῦ, αὐτῆς, αὐτοῦ (only in sing. number), reflexive pron. of 2. person [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself, etc.*

σημαίνω, (f. σημαίνω, p. σεσημαγκα), 1. aor. (ἐσήμηνα and) ἐσήμανα, v. a. [akin to σῆμα, "a sign, signal"] *To signify, point out, declare.*

σημαίνω, εὐσα, εν, P. pres. of σημαίνω.

σημεῖον, εν, n. [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign, a miracle.*

\*Σιλωάμ, m. ind. ("Emission; Outlet") *Siloam* (now *Selwás*); an aqueduct and small reservoir on the S.E. of Jerusalem.

\*Σίμων, υἱος, m. ("A bearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas.—2. The father of Judas Iscariot; vi. 71, etc.

σῖτος, ου, m. (irreg. plur. σῖτα, εν, n.) *Wheat, corn, grain.*

\*Σιών, m. indecl. ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σκανδαλίζω, f. σκανδαλίζω, 1. aor. ἐσκάνδαλῖσα, v. a. [σκάνδαλον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. Pass.: σκανδαλιζομαι, 1. aor. ἐσκανδαλίσθην, 1. f. σκανδαλίσθησμαι, *To be made to stumble; to stumble; to be offended.*

σκανδαλισθήτε, 2. pers. plur. 1. aor. subj. pass. of σκανδαλίζω.

σκεῦος, εὐς οὐς, n. *A leg. vessel, or implement, of any kind;—* at xix. 29 applied to a vessel for holding liquids.

σκη-ο-πηγ-ία, *ias*, f. [σκη-ή, "a tent"; (o) connecting vowel; πηγ-, root of πηγ-νῦμι, "to fasten or fix"] ("A fastening, or fixing, of tents") *The feast of tabernacles; when the Jews dwelt for seven days under booths formed of the boughs of trees, after the ingathering of the harvest; see Deut. xvi. 16; Levit. xxiii. 42.*

σκη-όω-ω, f. σκηνώσω, 1. aor. ἐσκήνωσα, v. n. [σκη-ή, "a tent"] ("To pitch a tent, to encamp"; hence) *To live, or dwell, as in a tent.*

σκληρός, ἄ, ὄν, adj. ("Hard, dry"; hence, figuratively) *Hard, austere, etc.*

σκορπίζω, (f. σκορπίσω), 1. aor. ἐσκορπίσα, v. a. *To scatter, disperse, etc.—Pass.: 1. aor. ἐσκορπισθην.*

σκορπισθήτε, 2. pers. plur. 1. aor. subj. pass. of σκορπίζω. σκοτ-ία, *ias*, f. [akin to σκότ-ος; see σκότος] *Darkness.*

σκότος, εὐς οὐς, n. ("The covering thing"; hence) *Darkness* [akin to Sans. root CHHAD

(original form SKAD), "to cover"].

σμέρνα, ης, f. *Myrrh.*

σοί, dat. sing. of σό.

\*Σολομών, ὄνος, m. ("Pacific") *Solomon; the son and successor of king David. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.*

σ-ός, ἡ, ὄν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your.—As Subst.: σά, σῶν, n. plur. Things belonging to thee, thy things.*

σου, gen. sing. of σό; see σό.

σουδάριον, ον, n. [Gr. form of Lat. *sudarium*, "a cloth for wiping off perspiration"; hence, generally) *A napkin;—* at xi. 44 and xx. 7 applied to the linen bandage round the face and head of a dead person.

σπείρα, ας, f. ("A coil, fold, twist") *A body of soldiers; a cohort.*

σπείρ-ω, (f. σπεράω, p. ἔσπαρκα), 1. aor. ἔσπειρα, v. a. [root σπερ or σπαρ] *To sow, whether in a proper or figurative sense.*

σπείρ-μα, μάτος, n. [σπερ, a root of σπείρω, "to sow"] ("That which is sown"; hence, "seed" of a plant, *etc.*; hence) *Of persons: Seed, offspring, children.*

σπήλαιον, ον, n. [akin to

σπέος, "a cave"] *A cave*, den.

σπόγγος, ου, m. *A sponge*.

στάδιοι, ων; see στάδιον.

στάδιον, ου, n. (irreg. plur. στάδι-οι, ων, m.) [στάδι-ος "standing firm"] ("That which stands firm"; hence) As a fixed standard of length: *A stadium* or *stade* = 606 Greek feet, or a fraction over 606 English feet; —at vi. 19 σταδίων εικοσιπέντε is Acc. of "space of place": —ἀπὸ σταδίων δεκαπέντε, *fifteen furlongs off*, xi. 18; for construction see πῆχυς.

σταυρός (dissyll.), υρού, m. [ἵστημι, "to stand"; through root στα] ("That which stands" upright; hence, as being fixed upright in the ground) *A cross* as an instrument of punishment.

σταυρῶ-ω, f. σταυρώσω, 1. aor. ἐσταύρωσα, v. a. [σταυρ-ός, "a cross"] *To fasten, or nail, to a cross; to crucify*.—Pass.: (σταυρ-όμαι -οῦμαι), p. ἐσταυρόμαι, 1. aor. ἐσταυρώθην.

σταυρωθῆ, 3. pers. sing. 1. aor. subj. pass. of σταυρῶ.

σταυρώσαι, 1. aor. inf. of σταυρῶ.

σταυρώσατε, 2. pers. plur. 1. aor. imperat. of σταυρῶ.

σταυρώσον, 1. aor. imperat. of σταυρῶ.

σταυρώσω, fut. ind. of σταυρῶ.

στέφ-άνος, άνου, m. [στέφ-

ω, "to crown"] ("That which crowns"; hence) *A crown*;—at xix. 2, 5, made of thorns.

στῆθος, εος ους, n. *A breast*.

στήσας, āσα, αν, P. 1. aor. of ἵστημι.

στοά, āς, f. ("That which stands" upright, etc.; hence) *A porch, colonnade* [like ἵστημι, akin to Sans. root STHĀ, "to stand"].

στόμα, āτος, n. *A mouth*.

στρατὶ-ώτης, ώτου, m. [στρατὶ-ά, "an army"] ("One made for an army"; hence) *A soldier*.

στραφείς, εἶσα, έν, P. 2. aor. pass. of στρέφω; see στρέφω.

στρέφω, (f. στρέψω, p. ἑστροφα), 1. aor. ἑστρεψα, v. a. *To turn*.—Mid.: στρέφομαι, 2. aor. pass. in mid. force, ἑστράφην, *To turn one's self, to turn or turn round*.

σύ, σου (plur. ὑμεῖς, υμῶν), pron. pers. *Thou, you*;—the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yu-shmad*].

(συγ-γεν-ής, ές, adj. [for συγγεν-ής; fr. σύν, "with"; γεν, root of γίγνομαι, "to be born"] ("Born with" another or others; i. e. from the same parents or stock; hence) *Of the same family, akin, related*.—As Subst.:) συγγενής, εος ους, m. *A kinsman, relative, relation*.

συγ-χράομαι -χρώμαι, (f.

συγχεῖσθαι, v. mid. [for συν-χράσθαι; fr. σύν, "with"; χράσθαι, "to use"] ("To use with, or in common with," another; hence) With Dut.: *To have dealings with, to associate or have intercourse with.*

συγχεῖν, contr. 3. pers. plur. pres. ind. of συγχεῖσθαι.

σῦκ-ῆ, ἥς, f. [contr. fr. σῦκ-ἑ] (= σῦκ-ἑα), fr. σῦκ-ον, "a fig"] ("That which belongs to σῦκ-ον"; hence) *A fig-tree.*

σὺλ-λαμβάνω, f. συλλήψομαι, p. συν-εἰληφα, 2. aor. συν-έλαβον, v. a. [for συν-λαμβάνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*

σὺμ-βουλεύω, (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, "with"; βουλεύω, "to take counsel"] *To take counsel with another, i. e. to consult one.* — Mid.: (σὺμ-βουλεύομαι), 1. aor. συνεβουλεύσαμην ("To take counsel with one's self;" i. e.) *To deliberate, consult, etc.*

σὺμ-μᾶθητής, μαθητοῦ, m. [for συν-μαθητής; fr. σύν, "with"; μαθητής, "a disciple"] ("One who is a disciple with another"; i. e.) *A fellow-disciple.*

σὺμ-φέρω, f. συν-οίσω, p. συν-ἐνήνοχα, v. n. [for συν-

φέρω; fr. σύν, "together"; φέρω, "to bring"] ("To bring together, collect," etc.; hence)

1. *To be of use to; to be profitable or advantageous.*—2. Impers.: συμφέρει, *It is advantageous, expedient, etc.*

σύν, prep. gov. dat. only. *With, together with.*

σύν-ἄγω, f. σύν-ἄξω, 2. aor. σύν-ἤγαγον, v. a. [σύν, "together"; ἄγω, "to lead"] ("To lead together"; hence) 1. Act.: a. *To collect, gather.*—b. *To gather together, gather, etc., a body of persons.*—2. Pass.: σύν-ἄγομαι, p. συν-ἤγμαι, 1. aor. σύν-ἤχθην, *To be collected or gathered together; to come, or go, together in a body.*

σύν-ἄγ-ωγ-ή, ἥς, f. [for συν-αγ-αγ-ή; fr. σύν, "together"; ἄγ (root of ἄγω, "to lead") reduplicated] ("A leading, or gathering, together"; hence, "that which is gathered together"; hence, "an assembly"; hence, "a place of assembly"; hence) Of the Jews: *A synagogue, i. e. the place where they assembled for their religious services.*

σὺν-ἑδρί-ον, ον, n. [σὺν-εδρί-α, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council consisting of persons sitting together in deliberation, etc.* In Gr. Test., (a. A council of the elders, etc., in each city for



the purpose of deciding lesser matters.—b.) The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

**συνειδ-ησις, ἡσews, f.** [**συνιδ-ειν**, "to know with one's self"; i. e. "to be conscious"] ("A being conscious"; hence) *Conscience*.

(**συν-εισέρχομαι**), 2. aor. **συν-εισηλθον**, v. mid. [**σύν**, "with"; **εἰσέρχομαι**, "to go into, enter"] With Dat. of person and **eis** with its Acc.: *To go, or enter, into something with some person or persons.*

**συνεισηλθον**, 2. aor. ind. of **συνεισέρχομαι**.

**συνελάβον**, 2. aor. ind. of **συλλαμβάνω**.

**συνελθών, οὔσα, όν**, P. 2. aor. of **συνέρχομαι**.

**συν-έρχομαι**, (f. **συν-ελεύσομαι**), p. **συν-εληλύθα**, 2. aor. **συν-ἦλθον**, v. n. [**σύν**, "together"; **ἔρχομαι**, "to come or go"] *To come, or go, together.*

**συνεθείμην**, pluperf. ind. pass. of **συντίθημι**; see **συντίθημι**.

**συνηγμένος, η, ον**, P. perf. pass. of **συνᾶγω**.

**συνήθ-εια, ειας, f.** [**συνήθ-ης**, "accustomed"] ("The state or condition of the **συνήθης**"; hence) *Custom*.

**συνήχθην**, 1. aor. ind. pass. of **συνᾶγω**.

(**συν-τίθημι, f. συν-θήσω**, v. a. [**σύν**, "together"; **τίθημι**, "to put"] *To put, or place, together.*)—Mid.: (**συν-τίθεμαι**), pluperf. pass. in mid. force, **συν-εθεθείμην** ("To put together for one's self" with some one else; hence) *To agree, etc., about doing something.*

**συντριβήσομαι**, 2. fut. ind. pass. of **συντρίβω**.

**συν-τρίβω, f. συν-τρίψω**, 1. aor. **συν-έτριψα**, v. a. [**σύν**, "together"; **τρίβω**, "to rub"] ("To rub together"; hence) *To break.*—Pass.: **συντριβ-ομαι, p. συν-τέτριμμαι**, (2. aor. **συν-έτριβην**), 2. f. **συντριβήσομαι**.

**σῦρω**, (f. **σῦρῶ, p. σεσ-ρκα**), v. a. *To draw, drag.*

**σῦρων, ουσα, ον**, P. pres. of **σῦρω**.

**συ-σταυρόμα -σταυρ-οῦμαι, p. σῖν-έσταυρώμαι**, 1. aor. **σύν-εσταυρώην**, v. pass. [for **συν-σταυρ-όμαι**; fr. **σύν**, "together with"; **σταυρόμαι**,

"to be crucified"] *To be crucified together with another.*

συσταυρωθεῖς, εἶσα, ἐν, P.

1. aor. of συσταυρόμαι.

\*Συχώρ, f. indecl. *Sychar*; prob. late name of *Sichem* or *Shechem* ("Back or Ridge"), a city of Samaria, in the land of Ephraim, between Mount Ebal and Mount Gerizim. Its modern name is *Náblus* = Νεάπολις, "New Town"; see Samaria, no. 2.

σφραγίζω, (f. σφραγίσω and σφραγίσω), 1. aor. ἐσφράγισα, v. a. [for σφραγιδ-σω; fr. σφραγίς, σφραγιδ-ος, "a seal"] ("To seal, set a seal upon"; hence) 1. *To accredit or appoint, as an envoy, etc.*—2. *To ratify, affirm, give one's assent to.*

σχίζω, (f. σχίσω), 1. aor. ἐσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear.*—Pass.: σχίζομαι, (p. ἰσχισμαι), 1. aor. ἐσχίσθην [akin to Sans. root CHHID (σχίζω = σχιδ-σω), "to cut"].

σχίσ-μα, μάτος, n. [for σχιδ-μα; fr. σχίζω (= σχιδ-σω), "to rend"] ("That which is rent"; hence) *A division, disagreement, schism.*

σχίζομεν, 1. pers. plur. 1. aor. subj. of σχίζω, used in hortatory force: *Let us (not) rend*, xix. 24; cf. ἔγωμεν in ἔγω.

σχοῖν-ον, του, n. diin.

[σχοῖν-ος, "a rush"; hence, "a rope or cord" made of twisted rushes; hence, "a rope or cord" generally] *A small cord.*

σώ-ζω, f. σώσω, p. σέσωκα, 1. aor. ἔσωσα, v. a. [σῶ-ς, "safe"] ("To make safe"; hence) 1. *To save*, in the fullest meaning of the term.—2. *To save from death, preserve; and Pass.: To be healed, to recover from sickness*; xi. 12.—Pass.: σώ-ζομαι, p. σέσωμαι, 1. aor. ἐσώθην, 1. f. σωθήσομαι.

σωθῆ, 3. pers. sing. 1. aor. subj. pass. of σώζω.

σωθήσομαι, 1. fut. ind. pass. of σώζω.

σωθήτε, 2. pers. plur. 1. aor. subj. pass. of σώζω.

σῶμα, ἄτος, n. *A body.*

σῶσαι, 1. aor. inf. of σώζω.

σῶσον, 2. pers. sing. 1. aor. imperat. of σώζω.

σώσω, 1. aor. subj. of σώζω; xii. 47.

σω-τήρ, τῆρος, m. [σώ-ζω, "to save"] ("One who saves"; hence) *A saviour.*

σωτηρ-ία, ἰας, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation.*

τάρασσεσθω, 3. pers. sing. pres. imperat. pass. of ταρασσω.

τάρασσω (τάράττω), (f.

τῶρξω), 1. aor. ἐτῶρξα, v. a. 'which is brought forth'; *To disturb, trouble*, whether physically or mentally.—Pass.: τῶρσσομαι (τῶρῆσσομαι), p. τῶρσσαι, 1. aor. ἐτῶρσθην, (1. f. ταραχθήσομαι) [akin to Sans. root TRAS, "to tremble"; —in causative force, "to cause to tremble, to frighten"].

τῶρξ-ή, ἡς, f. [for ταραγ-ή; from τῶρσσω, "to trouble," through verbal root ταραγ] ("A troubling"; hence) *A troubling, disturbing, of water*; v. 4.

τῶρξθῃ, 3. pers. sing. 1. aor. subj. pass. of τῶρσσω.

ταῦτα; see οὗτος.

ταχ-έως, αἰν. [ταχ-ύς, "quick"] *Quickly, speedily, with speed or haste.*

ταχύ, adv. [adverbial neut. of ταχύς, "quick"] = ταχέως.

τέ, conj. *And*:—τέ . . . καί, *both . . . and*, ii. 15 [like Lat. *que*, akin to Sans. *cha*, "and"].

τεύομαι, perf. ind. of θεδομαι.

τέθεικα, perf. ind. of τίθημι.

θεραπευμένος, η, ον, P. perf. pass. of θεραπεύω.

τεθηγκώς, via, ός, P. perf. of θνήσκω.

τεκν-ιον, ιου, n. dim. [τέκν-ον, "a child"] *A little child*; —nt xiii. 33 used as a term of affection.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That

which is brought forth"; hence) *A child*, whether male or female.

τελει-ώω-ω, (f. τελειώσω), p. τετελείωκα, 1. aor. ἐτελείωσα, v. a. [τέλει-ος, "perfect"] 1. *To make perfect*; xvii. 23.—2 *To complete, accomplish, fulfil*.—Pass.: (τελει-όμαι-οῦμαι), p. τετελείωμαι, 1. aor. ἐτελειώθην.

τελειωθῇ, 3. pers. sing. 1. aor. subj. pass. of τελειώω.

τελειώσω, 1. aor. subj. of τελειώω, iv. 34; v. 36.

τελ-έω-ω, (f. τελέσω and τελῶ), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end"; hence) 1. *To finish, complete, accomplish*.—2. Impers. Perf. Pass.: τετέλεσται, *It is finished*; xix. 30; but at xix. 28 τετέλεσται has for its subject the nom. neut. plur. πάντα.—Pass.: (τελ-όμαι-οῦμαι, p. τετέλεσμαι, 1. aor. ἐτετέλεσθην, 1. fut. τετεσθῆσομαι.

τέλος, eos ους, n. *An end*:—eis τέλος, *to the end of life*, i. e. constantly or uninterruptedly.

τέρας, ἄτος, n. *A wonder, marvel, portent.*

τεσσαρ-ά-κον-τα, num. adj. indecl. [τέσσαρ-ες, "four"; (a) connecting vowel; κον-τα see τριάκοντα] ("Provided with four tens"; and so) *Forty*.

τέσσαρες (τέτταρ-ες), α, num. adj. plur. *Four*.—As Subst.: τέσσαρες, ων, m. plur. *Four men* [akin to Sans. *chaatur*, “four”].

τετάρακται, 3. pers. sing. perf. ind. pass. of *ταράσσω*.

τεταρτ-αῖος, αῖα, αῖον, adj. [τετάρτ-η, “fourth day”] (“Pertaining to the fourth day”; hence) Of a dead person: *Four days dead* or *deceased*.

τετελειωμένος, η, ον, P. perf. pass. of *τελειόω*.

τετήρηκα, perf. ind. of *τηρέω*.

τετρ-ά-μην-ος, ον, adj. [τέτταρ-ες (sometimes in compound words, as here, τετρ-α), “four”; (α) connecting vowel; μήν, “a month”] (“Pertaining to four months”; hence) *Lasting four months, of four months’ duration*.—As Subst.: τετράμηνος, ον, m. *A space, or interval, of four months*.

τετύφλωκα, perf. ind. of *τυφλόω*.

τηρ-έω -ῶ, f. τηρήσω, p. τετήρηκα, 1. aor. ἐτήρησα, v. a. [τηρ-ῶς, “a watch or guard”] 1. *To watch, guard, keep, preserve*.—2. *To keep, keep back, retain*.—3. Of a command, etc.: *To observe, keep, perform, obey*.

τηρήσατε, 2. pers. plur. 1. aor. imperat. of *τηρέω*.

τηρήση, 3. pers. sing. 1. aor. subj. of *τηρέω*.

τηρήσητε, 2. pers. plur. 1. aor. subj. of *τηρέω*.

τήρησον, 1. aor. imperat. of *τηρέω*.

τηρήσω, fut. ind. of *τηρέω*.

τηρῶν, οὔσα, οὖν, contr. P. pres. of *τηρέω*.

Τιβερι-άς, ἄδος, f. [Τιβέρι-ος, Lat. *Tiberius*, “*Tiberius*”] *Tiberias*, i. e. “the city of *Tiberius*.” This city was the capital of Galilee, and was built by Herod Antipas in honour of the Roman Emperor *Tiberius*, on the borders of the great inland sea or lake, variously called the Sea of Galilee, of *Tiberias*, and of *Gennesaret*;—at vi. 1 τῆς Τιβεριάδος is in apposition to τῆς Γαλιλαίας, and is equivalent to “viz. that of *Tiberias*,” or “which is also called the Sea of *Tiberias*.”

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.—1. *To put, place, set*; xix. 19.—2. *To set forth, put on table, before guests*; ii. 10.—3. *To lay down, surrender, give up, life*; x. 15, etc.—4. *To lay aside, take off, garments*; xiii. 4.—5. *To lay in the grave, etc.*; xi. 34; xx. 2, etc.—6. *To ordain, appoint, etc.*; xv. 16.—Pass.: τίθεμαι, (p.

τέθειμαι), 1. aor. ἐτέθην, (1. fut. τεθήσομαι).

τίκ-τω, f. (τέξω and) τέξομαι, (p. τέτοκα), v. n. Of a woman: *To be in the act of bringing forth, to be in labour or travail* [akin to Sans. root TAKSH, "to fabricate, form, make"; whence, also, Sans. *tok-a* "offspring"].

τίμ-άω -ᾶ, f. τίμησω, (p. τετίμηκα), 1. aor. ἐτίμησα, v. a. [τίμ-ῆ, "honour"] *To honour*.

τί-μή, μῆς, f. [τί-ω, "to honour"] ("That which honours"; hence) *Honour*.

τίμων, ᾶσα, ᾶν, contr. P. pres. of τιμάω.

1. τίς, τι, (Gen. τίς), indef. pron. *Some, any*.—As Subst.: a. Masc.: (a) *Some one, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, anything*.

2. τίς, τι, (Gen. τίς), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τί, *Why? wherefore?* xviii. 23.—As Subst.: a. Masc.: τίς, *Which person? what person? who?*—b. Neut.: τί, *What thing? what?*—τί ἐμοὶ καὶ σοί, *what is there in common to me and to thee?* i. e. *what have I to do with thee?* ii. 4.—3. *Which, or whether, of the two*.—As Subst.: τί, *Which, or whether, of two things*.

τίτλος, ου, m. [Gr. form of Lat. *titulus*] *An inscription, superscription, label, title*.—Among the Romans, when slaves were condemned to be crucified, they were first scourged, then nailed to a cross with a label or inscription on their breast, intimating the cause of their punishment. When Jesus was crucified, the τίτλος which Pilate wrote and affixed to the cross proclaimed the reason of His being put to death;—for the cry of the Priests, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar," induced the Roman Governor, through fear of being accused of treason against the Emperor, to pass the fatal sentence; inasmuch as before that "Pilate sought to release Him"; see xix. 12 sqq.

τοιούτος, τοιαύτη, τοιοῦτο, (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: a. τοιοῦτοι, ου, m. plur. *Such persons, such*.—b. τοιαῦται, ου, f. plur. *Such women, such*.—c. τοιαῦτα, ου, n. plur. *Such things, such like things*.

τολμ-άω -ᾶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμ-α, "courage, daring"] ("To have τόλμα";

hence) With Inf. : *To dare, venture, etc., to do, etc.*

τόπος, ου, m. *A place, spot.*

τοσούτος, αὐτή, οὗτο, dem. pron. [a lengthened form of τόσος, "so great," etc.] 1. Of quantity: *So great, so vast.*—2. Of number: *So many, so numerous.*—As Subst.: τοσούτοι, ου, m. plur. *So many persons, so many.*—3. Of time: *So long;*—at xiv. 9 τοσούτον χρόνον is Acc. of "duration of time."

τότε, adv. *At that time, then.*

τούτο; see οὗτος.

τρ-ά-πεζα, τρέτης, f. [prob. shortened fr. τετρ-ά-πεζα, i. e. τετρ-ά-πεδ-σα=τετρ-ά-ποδ-σα; fr. τέτρα=τέτταρ-ες, "four"; (α) connecting vowel; ποός, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-footed table; a table* in general.

τρεῖς, τρία, (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans. *trī*, "three"].

(τρέχω, θρέξω (late) and δρᾶμαι), 2. aor. ἔδραμον, v. n. *To run.*

τρί-ά-κον-τα, num. adj. indecl. *Thirty* [τρεῖς, τρι-ῶν, "three"; (α) connecting vowel; κον (= *can*, in Sans. *da-can*), "ten"; τα suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with three tens"].

τρι-α-κόσ-τοι, ται, τα, num. adj. plur. *Three hundred;*—at xii. 5 τριακῶν θηναρίων is the Gen. of "price" [τρεῖς, τρι-ῶν, "three"; (α) connecting vowel; Sans. *cat-t*, shortened fr. *da-can-tt*, "a hundred"; plur. Gr. suffix *τοι*, "pertaining to three hundred";—so, in Sans. *pañcha-catī*, "five hundred"].

τρί-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice.*

τρίτον, adv., [adverbial neut. of τρίτος, "third"] *Thirdly, for the third time; in the third instance; xxi. 14.*

τρί-τος, τη, τον, adj. [id.] ("Provided with three"; hence) *Third.*—Adverbial expression, τὸ τρίτον, *the third time; xxi. 17.*

τροφ-ή, ἥς, f. [for τρεφ-ή; fr. τρέφ-ω, "to nourish"] ("That which nourishes"; hence) *Food;*—at iv. 8 in plur.

τρώω, (f. τρώξομαι), v. a. *To eat.*

τρώγων, ουσα, ου, P. pres. of τρώω.

τύπος, ου, m. ("A blow"; hence) *A mark, stamp, print, etc., as produced by a blow, etc.*

τυφ-λός, λή, λόν, adj. [τῆφος, "smoke, mist"] ("Pertaining to τῆφος"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind.*—As Subst.: τυφλός, οὔ, m. *A blind man.*

τυφλ-ός -ῶ, (f. τυφλώσω),  
p. τετύφλωκα, 1. aor. ἐτύφλω-  
σα, v. a. [τυφλ-ός, "blind"]  
*To make blind, to blind.*

ὕγ-ής, ἴς, adj. *Strong* in  
health, *healthy, whole* [prob.  
akin to Sans. root *वज*, "to  
strengthen"].

ὔδατα, noun. and acc. plur.  
of ὕδωρ.

ὕδρ-ια, ἴας, f. [ὕδρ-αίω, "to  
water"] ("That which waters";  
hence) *A water-pot, bucket,*  
*pitcher.*

ὔδωρ, ἄτος, n. *Water*;—  
at iii. 23 in plur. [akin to  
Sans. *udan*, "water"].

υ-ίός (dissyll.), ιοῦ, m.  
("One begotten or brought  
forth"; hence) *A son*:—*ὁ*  
*υἱὸς ἀνθρώπου, the son of man,*  
i. e. Christ as to his human  
nature; xii. 23, etc.;—*υἱὸς τοῦ*  
*Θεοῦ, the son of God,* i. e.  
Christ as to his divine nature;  
i. 34;—so, at iii. 35, Christ is  
termed *υἱὸς* in reference to  
God, who is called *πατήρ*.

ὑμῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur.  
of σὺ.

ὑμ-έτερος, ἕτερά, ἕτερον,  
pron. poss. [ὑμ-εἰς, "ye, you"]  
("Of, or belonging to, you")  
*Your, yours.*

ὑπάγε; see ὑπάγω.

ὑπ-άγω, (f. ὑπ-άξω, 2. aor.  
ὑπ-ήγαγον), v. n. [ὑπ-ό, denot-  
ing "gradually or slowly";  
ἀγω, (as if in reflexive force,

"to lead one's self"; i. e.) "to  
go"] ("To go gradually  
away"; hence) 1. *To go away,*  
*withdraw, retire, depart.*—2.  
ὑπάγε, 2. pers. sing. pres. im-  
perat. *Go thy way.*

ὑπ-αντάω -αντῶ, (f. ὑπ-αντ-  
ήσω and ὑπ-αντήσομαι), 1. aor.  
ὑπ-ήντησα, v. n. [ὑπ-ό, denot-  
ing "gradually"; ἀντάω, "to  
meet"] ("To meet gradually";  
hence) *To go to meet; to*  
*meet.*

ὑπάντ-ησις, ἦσεως, f. [ὑπαντ-  
άω, "to go to meet"] *A going*  
*to meet*:—ἐξήλθον εἰς ὑπάντ-  
ησιν, *they went forth (for a*  
*going to meet him; i. e.) in*  
*order to meet him,* xii. 13.

ὑπέρ, prep. gov. gen. (and  
acc.) ("Above"; hence, from  
the notion of standing above  
one to afford protection) *For,*  
*in behalf of.*

ὑπήντησα, 1. aor. ind. of  
ὑπαντάω.

ὑπ-ηρέτης, ηρέτου, m.  
[lengthened fr. ὑπ-ερέτης; fr.  
ὑπό, "under"; ἐρέτης, "a  
rower"] ("An under-rower,  
an under-seaman"; hence) *A*  
*servant, etc.*

ὑπ-vos, σου, m. *Sleep* [akin  
to Sans. root *svap*, "to  
sleep"]

ὑπό, prep. gov. gen. and acc.:  
1. With Gen.: *a. Under,*  
*beneath.*—*b. Of the Agent:*  
*By.*—2. With Acc.: *Under,*  
*beneath.*

**ὑπόδειγ-μα, μάτος, n.** [for **ὑπόδεικ-μα**; fr. **ὑποδείκ-νυμι**, "to shew by tracing out"; hence, "to set as an example"] ("That which is set as an example"; hence) *An example, pattern, model.*

**ὑπόδη-μα, μάτος, n.** [lengthened fr. **ὑπόδε-μα**; fr. **ὑποδέ-ω**, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal.*

**ὑπο-κάτω, adv.** [**ὑπό**, "under"; **κάτω**, "beneath"] ("Under and beneath"; hence) With Gen.: *Underneath, beneath.*

**ὑπο-μνήσκω, f. ὑπο-μνήσω, 1. aor. ὑπέμνησα, v. a.** [**ὑπό**, "without force" (cf. Lat. *sub*); **μνήσκω**, "to remind"] With double Acc.: *To remind one, or put one in mind, of something; xiv. 26.*

**ῥύσσωκος, ov, m.** *Hyssop*; an aromatic plant, used in Jewish rites of purification for sprinkling water or the blood of sacrifices; see Num. xix. 6; Exod. xii. 22; Heb. ix. 19.

**ὑστερ-έω -ῶ, (f. ὑστερήσω), p. ὑστέρηκα, 1. aor. ὑστέρησα, v. n. [ὑστερ-ος, "behind, latter"]** ("To be *ὑστερος*"; hence, "to be behind or behindhand"; hence) With Gen. of thing: *To be in lack of something.*

**ὑστερον, adv.** [adverbial neut. of *ὑστερος*, "later"] *At a later time, later, afterwards.*

**ὑφαν-τός, τή, τόν, adj.** [**ὑφαν**, root of **ὑφαίνω**, "to weave"] *Woven.*

**ὑψ-ῶ -ῶ, f. ὑψώσω, 1. aor. ὕψωσα, v. a. [ὑψ-ος, "height"]** ("To give height to"; hence) *To lift up, raise on high*;—at iii. 14, of the Brazen Serpent in the wilderness; but in the other passages of St. John's Gospel, of Christ lifted up on the Cross.—Pass.: **ὑψ-δομαι -οῦμαι, 1. aor. ὑψώθην, 1. fut. ὑψωθήσομαι.**

**ὑψωθῆναι, 1. aor. inf. pass. of ὑψόω.**

**ὑψωθῶ, 1. aor. subj. pass. of ὑψόω.**

**ὑψώσα, 1. aor. ind. of ὑψόω.**

**φάγειν, φάγω, φάγών, οὔσα, όν, inf., subj. and part. of ἔφαγον.**

**φα(ί)ν-ω, f. φάνῶ, p. πέφαγκα, v. n. *To shine* [akin to Sans. root *BHĀ*, "to shine"].**

**φάνερ-ῶ -ῶ, f. φανερῶσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To make manifest.*—2. Pass.: *To be made manifest; to appear*;—in *τοῦτο ἤδη τρίτον ἐφανερώθη δ' Ἰησοῦς, xxi. 14, τοῦτο* is Acc. of respect, and *τρίτον* is an adv. The words are literally, *As to this* (i.e. in this matter or on this occasion) *Jesus now for the third time appeared or shewed Him-***



*self*; the English rendering, "this is now the third time that," *etc.*, misleads as to the grammatical construction of the passage.—For the two previous occasions on which Jesus appeared to His disciples, see xx. 19, 26.—Pass.: φάμερ-όμαι-οὔμαι, p. πεφάνερωμαι, 1. aor. ἐφάνερώθην, 1. f. φανερώθισομαι.

φάνερωθῆ, 3. pers. sing. 1. aor. subj. pass. of φανερόω.

φάνερ-ός, adv. [φανερ-ός, "manifest, open"] ("After the manner of the φανερός"; hence) *Manifestly, openly*; i.e. *publicly, or in a public manner*.

φάν-ός, οὐ, m. [φαν, root of φαίνω, "to shine"] ("That which shines or gives light"; hence) *A torch*.

\*Φαρισαῖος, ου, m. ("One separated" from others, as being under self-controul; from root PHĀRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee*. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i.e. of the precepts and opinions of teachers

of former ages. As a body, however, they cared but little for inward purity and holiness.

φαῦλος, η, or, also σε, or, adj. *Bad, evil, wicked*.—As Subst.: φαῦλα, ων, n. plur. *Bad things*, i.e. *wickedness*, *etc.*

φέρ-ω, f. οἶσω, (p. ἐνήνοχα), 1. aor. ἤνεγκα, v. a. irreg.: 1. *To bear, carry, bring*;—at ii. 8 supply αὐτό, i.e. τὸ ὕδωρ, after φέρετε and ἤνεγκαν;—at iv. 38 supply τι after ἤνεγκεν.—2. Of a vine, *etc.*; also, figuratively of persons: *To bear, produce, yield* [in pres. and imperf. akin to Sans. root BHĒI, "to bear, carry," *etc.*; the other parts of the verb are to be assigned respectively to the bases σῆ-ω and ἐνέκ-ω or ἐνέγκ-ω].

φε(ύ)γ-ω, f. φεύξομαι, 2. aor. ἐφύγον, v. n. *To flee, flee away* [akin to Sans. root BHUJ, "to bend."—Pass. in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-io*; Eng. *budge*].

φεύξομαι, fut. ind. of φεύγω.

φη-μί, f. φήσω, 2. aor. ἔφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root BHĀSH, "to speak"].

φίλ-εω-ῶ, f. φίλησω, p. πεφίληκα, 1. aor. ἐφίλησα, v. a. ("To love"; hence, as a mark of love) *To kiss* [akin to Sans. root PRI, "to please; to love"].

**ΦΙΛ-ΙΠΠ-ος**, ου, m. [φίλ-έω, "to be fond of"; ἵππ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*; a native of Bethsaida, one of the twelve Apostles.

**φίλος**, ου, m. [φίλ-ος, "beloved"; as Subst.] ("A beloved one"; hence) *A friend*.

**φοβείσθε**, 2. pers. plur. pres. imperat. pass. of *φοβέω*.

**φοβ-έω** ω f. *φοβήσω*, 1. aor. *έφόβησα*, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, frighten, terrify*.—2. Pass.: *φοβ-έομαι* -οῦμαι, (p. *πεφόβημαι*), 1. aor. *έφοβήθην*, 1. f. *φοβηθήσομαι*, *To be seized, or affected, with fear; to be frightened, terrified, etc.*—3. Mid.: *φοβ-έομαι* -οῦμαι, (f. *φοβήσομαι*, 1. aor. *έφοβησάμην*), *To fear for one's self or on one's own part; to fear*.

**φόβ-ος**, ου, m. *Fear, fright, terror* [either for φόβ-ος, fr. *φείβομαι*, "to flee affrighted"; or, like *φέβομαι*, to be considered immediately akin to Sans. *bhāraya*, "to terrify," a causative verb formed fr. the root BHṠ, "to fear"].

**φοβού**, contr. 2. pers. sing. pres. imperat. pass. of *φοβέω*.  
**φοῖνιξ**, ἴκος, m. *A palm-tree, a palm*.

**φορ-έω** -ω, f. *φορέσω* (and *φορήσω*, p. *πεφόρηκα*), 1. aor. *έφόρεσα* (and *έφορησα*), v. a. [a

collateral form of *φέρω*; see *φέρω* at end] ("To bear, carry"; hence) *To wear*.

**φορῶν**, οὔσα, οὖν, contr. P. pres. of *φορέω*.

**φραγέλλιον**, ου, n. [Gr. form of Lat. *flagellum*] *A scourge*.

**φρέαρ**, ἄτος, n. *A well*.

**φύλακ** ή, ής, f. [*φυλάσσω*, "to watch or guard," through root *φυλακ*] ("A watching, or guarding"; hence) *A prison*, as the place where persons were kept under guard.

**φύλάξω**, fut. ind. of *φυλάσσω*.

**φύλάσσω** (*φύλάττω*), f. *φύλάξω*, (p. *πεφύλακα*), 1. aor. *έφύλαξα*, v. a. ("To watch"; hence) *To guard, keep, etc.*

**φων-έω** -ω, f. *φωνήσω*, 1. aor. *έφώνησα*, v. n. and a. [*φωνή*, "a sound"] ("To utter *φωνή*"; hence) 1. Neut.: a. Of persons: (a) *To speak*.—(b) *To call out or aloud*.—b. Of a cock: *To crow*.—2. Act.: a. *To call; to call to or for*.—b. With double Acc.: *To call one something*; —at xiii. 13, *ὁ διδάσκαλος*, which is the name the disciples are there represented as giving to Jesus, supplies the place of the second Acc.

**φω-νή**, νής, f. ("That which speaks"; hence) *A voice* [from same source as *φημί*; see *φημί* at end].

**φώνησον**, 1. aor. imperat. of *φωνέω*.

φωνήσω, fut. ind. of φωνέω.  
 φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light*, whether in a literal or figurative sense.

φωτίζω, f. φωτίσω and φωτιῶ, v. a. [φῶς, φωτός, "light"] *To give light to, to lighten.*

χαῖρε; see χαίρω.

χαίρω, f. χαρῶ, χαρήσομαι (and χαίρησω, p. κεχαρήκα, 1. aor. ἐχαρήσα), 2. aor. pass. ἐχαρήην, v. n.: 1. *To rejoice, be glad*:—χαρὰ χαίρειν, *to rejoice with joy*, a Hebrew idiom for *to rejoice exceedingly*, iii. 29.—2. In salutations: χαῖρε, *Hail!*—at xix. 3 used in mockery [akin to Sans. *hary*, "to desire"].

χαμαί, adv. *On the ground* [prob. akin to Sans. *kshamá*, as a subst. in the force of "the earth"].

χαρ-ά, ás, f. [χαίρω, "to rejoice"; through root χαρ] *A rejoicing; joy, gladness.*

χαρήσομαι, fut. ind. of χαίρω.

χαρ-ις, ἵτος, f. [χαίρω, "to rejoice"; through root χαρ] ("A rejoicing"; hence, "favour"; hence) *A favour, or gift, bestowed; grace, kindness, goodness.*

(χειμάρρους, ουν, adj. [contr. fr. χειμάρρους, for χειμάρ-

ρε-ος; fr. χεῖμα, χεῖμαρ-ος, "winter"; βέ-ω, "to flow"] Of winter-streams: *Winter-flowing*, i. e. swollen by the rains and snows of winter.—As Subst.:) χειμάρρους, ουν, m. ("A water-course worn by the winter's torrent"; hence) *A brook, etc.*

χειμ-ών, ὤνος, m. ("The snowy time"; hence) *Winter* [akin to Sans. *him-a*, "snow"].

χείρ, χειρός, f. *A hand* [akin to Sans. root *hri*, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χείρων, ον, comp. adj. (see κακός) *Worse.*

χθές, adv. *Yesterday* [akin to Sans. adv. *hyas*, "yesterday"].

χιλ-ι-αρχ-ος, ουν, m. [χιλῖ-οι, "a thousand"; ἀρχ-ω, "to command"] ("One who commands a thousand" men; hence) *A high military officer or commander in general.*

χίτων, ὠνος, m. *An undergarment.*

χολ-άω -ᾱ, v. n. [χολ-ή, "bile, gall"] ("To be full of bile or gall"; hence) *To be angry or enraged.*

χορτ-αῖω, (f. χορτάσω), v. a. [χόρτ-ος, "grass"] ("To supply with χόρτος"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and

Gen. of thing: *To satisfy*, or *fill*, one *with* something.—2. Pass.: *To be satisfied* or *filled*.—Pass.: χορτ-άζομαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσομαι.

χόρτ-ος, ου, m. ("The green thing"; hence) For cattle: *Green food*, *grass* [akin to Sans. *harit*, "green"].

χρε-ία (dissyll.), ιας, f. [χρέομαι, another form of χρᾶομαι, "to use"; and in perf. "to want or need" a thing for use] 1. *Want*, *need*;—at ii. 25; xvi. 30, folld. by *iva* with Subj.;—at xiii. 10 folld. by Inf.—2. With Gen.: *Want*, or *need*, of something.

Χρι-στός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.

χρόνος, ου, m. *Time*;—at vii. 33; xii. 35, μικρὸν χρόνον in Acc. of "duration of time"; so, also, is τοσοῦτον χρόνον at xiv. 9.

χαλ-ός, ή, όν, adj. *Lame*, *halt*.—As Subst.: χαλός, οὔ, m. *A lame man*;—Plur.: *The lame* [akin to Sans. root *khOL*, "to be lame"].

χώρα, as, f.: 1. *A place*, or *spot*.—2. *A country*, *region*, *district*.

χωρ-έω -ῶ, (f. χωρήσω, p. κεχώρηκα), 1. aor. ἐχώρησα, v. n. and a. [χώρ-ος, "a place"] 1. Neut.: *To have place* in a person; i. e. *to exist* or

*be found* in a person; viii. 37.—2. Act.: *To have space* or *room* for; *to hold*, *contain*; ii. 6; xxi. 25.

χωρήσαι, 1. aor. inf. of χωρέω.

χωρ-ιον, ιου, n. (dim. only in form) [χώρ-ος, "a place"] *A place*.

χωρίς, adv.: 1. *Apart*, *separately*, *by itself*, etc.—2. With Gen.: *Apart from*, *without*.

χωρῶν, οὔσα, οὖν, contr. P. pres. of χωρέω.

ψεύδ-ος, εος ους, n. [ψεύδ-ομαι, "to lie"] *A lie*, *falsehood*.

ψεύσ-της, του, m. [for ψεύδ-της; fr. ψεύδ-ομαι, "to lie"] *A liar*.

ψυχ-ή, ής, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath*:—ψυχὴν αἶρειν, (*to take away* one's *breath*, i. e.) *to keep* one *in suspense*, *doubt*, *perplexity*, or *agitation*; x. 24.—2. *Life*.—3. *A soul*.

ψύχ-ος, εος ους, n. [ψύχ-ω, "to be cold"] ("That which is cold"; hence) *Cold weather*, *cold*.

ψωμ-ιον, ιου, n. dim. [ψωμ-ός, "a bit, morsel"] *A small bit*, *a small piece*, *a little morsel*.

ᾧδε, adv.: 1. *In this place*, *here*.—2. *To this place*, *hither*.

ὑποδομήθην, 1. aor. ind. pass. of οἰκοδομέω.

ὑμολόγησα, 1. aor. ind. of ὑμολογέω.

ὑμολόγουν, contr. 3. pers. plur. imperf. ind. of ὑμολογέω.

ἔρα, as, f.: 1. *A season; a usual, or customary, time for something.*—2. *Time, generally.*—3. *An hour*:—ἔρα ἐβδόμη, *seventh hour*, i. e. 1 o'clock P.M.;—ἔρα ἕκτη, *sixth hour*, i. e. 12 o'clock, noon;—ἔρα δέκατη, *tenth hour*, i. e. 4 o'clock P.M.

ὥς, adv.: 1. *As.*—2. *Like as, just as.*—3. *In what way or manner; how.*—4. With numeral adj.: *About.*—5. Of time: *When.*

\*ὠσαννά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I be-

seech Thee"; in Prayer-book Version, "Help me, now") *Hosanna*; an exclamation or address of entreaty, supplication, etc.

ὥσ-εἰ, adv. [ὥς, "as"; εἰ, "if"] *As if, as it were.*

ἔσ-περ, adv. [ὥς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

ὥστε, conj.: *So that*: 1. With Indic.: To mark a fact.—2. With Inf.: To mark a result or effect.

ὠτ-ιον, ιου, n. (dim. only in form) [οὖς, ὠτ-ός, "an ear"] *An ear.*

ὠφελ-έω -ῶ, f. ὠφελήσω, (p. ὠφέληκα), 1. aor. ὠφέλησα, v. n. [for ὠφελ-έω; fr. ὠφελ-ος, "help"] *To be of help or service; to be of benefit; to profit, avail.*

## ADDENDA.

(βουλ-εύω, f. βουλεύσω, p. βεβούλευκα, v. n. [βουλ-ή, "counsel"] *To take counsel.*—Mid.: βουλ εὔομαι, (f. βουλεύσομαι), 1. aor. ἐβουλευσάμην, *To take counsel with one's self,*

etc.; *to deliberate, ponder, consider*;—at xii. 10 folld. by *Iva* and *Subj.*

ἐβουλευσάμην, 1. aor. ind. mid. of βουλεύω.

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